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FAITH AND HEALTH

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FAITH AND HEALTH

BY

CHARLES REYNOLDS BROWN

DEAN OF THE DIVINITY SCHOOL,
YALE UNIVERSITY

REVISED AND ENLARGED EDITION

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FOREWORD

ONE of the best known clergymen in London said recently, "Many people seem able to live without any thought of God. They are content with a life which leaves God entirely out of mind."

"But two factors in modern life contain unlimited possibilities for giving the prevailing temper a serious check and compelling a more questioning attitude toward the meaning of life and the needs of the soul—one is the danger of a complete collapse of the social order under the strife of economic adjustment and the other the complete collapse of the human mind under the strain of modern activity."

It is to this latter menace that Doctor W. E. Orchard addresses himself in his latest book on "The Safest Mind Cure." It is a peril which must engage the attention of every observant

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man who has eyes to see and a heart to understand. If we are to keep the present pace, (to say nothing of increasing it under the pressure of a demand for speed which neither slumbers nor sleeps) and avoid disaster, it can only be done by making and maintaining better connections with the sources of physical and spiritual renewal.

The endeavor in these pages has been to bring together within the compass of a small volume and in simple language some of the main principles which underlie the true relation of religious faith to physical health and to indicate in brief compass the lines along which in the judgment of the author real progress may be made in seeking increased physical efficiency through the aid of mental and spiritual forces.

In the first chapter my indebtedness to that excellent little book "Miracles and the New Psychology" by E. Romilly Micklem of Mansfield College, Oxford is obvious. And in the

fifth chapter I have drawn freely from the discussion of "The Practice of Auto-Suggestion by the Method of Emile Coué" by Mr. C. Harry Brooks. My warmest thanks are due to them both.

This book is a new editoin of my "Faith and Health" published several years ago. Two-thirds of it has been rewritten; one entire new chapter on "The Method of Coué" has been added and the whole manuscript has been freely retouched.

CHARLES R. BROWN.

NEW HAVEN,

October, 1923.

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I

THE HEALING MIRACLES OF CHRIST

FAITH AND HEALTH

I

THE HEALING MIRACLES OF CHRIST

WE would define a miracle as an event caused by divine power for moral ends according to methods not at present understood. The three marks of a miracle, as the word is used in the New Testament, are all there. The presence of a superhuman element—it is wrought by divine power; the presence of a spiritual purpose—it is wrought for moral ends and not as a mere detached wonder or piece of magic; and the fact that it is done according to the methods which lie outside of our ordinary experience.

Jesus Christ himself was the greatest

miracle in the history of the world. His life here on earth was the result of divine power. He was not the mere product of his own age, the output of forces everywhere at work in Galilee. In Him the eternal will and purpose of God became flesh and dwelt among us full of grace and truth—there was something superhuman about Him. His life was a result achieved for moral ends—the spiritual intent of it stands supreme. It was a life produced and lived according to methods which quite transcend our ordinary experience. He was and is the great moral miracle of all time.

When we study his unique personality—his associates felt that his name was above every name and that before Him every knee should bow. When we study the quality of his character, the measure of his spiritual insight, the deep and lasting impress which he has made upon the higher life of the world, our minds are prepared in advance to believe that the great physical order which enfolded Him, as it

enfolds us all, may have made to his approach and efforts a response altogether exceptional.

He knew what was in man and needed not that any should tell Him. He spake as never man spake—his word was with power beyond any other which has ever fallen from human lips. He lived as none other has ever lived before or since—his life was the light of men. When He moved out into the realm of action what mighty work might He not perform! We can easily believe that according to this statement in the first chapter of the oldest, the simplest and the most direct of all the narratives of his life, “He healed many that were sick of divers diseases.”

He was at once the Great Physician and the Saviour of the soul. It is significant that in the Greek New Testament the word “sozo” translated “save” is the same word which is translated in other passages “heal” or to “make whole.” The ultimate purpose of both of

these restorative processes is the same. Salvation is wholeness, soundness, completeness of life. And the converse of that principle is also true, to be in good health means not only that the bodily functions are all working properly, it means also that the man is clean and kind, honest and aspiring. When the word of recovery fell from the lips of the Master, "Thy faith hath saved thee," it meant that the man could take up his bed and walk and that he would walk in ways that were right.

The universe is woven throughout by a single hand. God the Father Almighty is Maker of Heaven and earth. He creates and sustains the realm of spiritual values and the world of material things. It is the same divine energy which operates on the body and on the soul. Now that divine energy works through pure air and fresh water, wholesome food and wise medication, useful exercise and congenial employment, for physical soundness. Now it

works through thought and desire, confidence and expectation, to the same high ends. In either case the same divine energy is at work for the recovery, the strengthening and the completion of life according to a far-reaching purpose eternally beneficent.

It is inevitable, therefore, that the relations between religion and medicine should be close. It is altogether fitting that the clergyman who ministers to the moral life, which in turn reacts upon physical health, and the physician who ministers to the body, which in turn reacts upon the formation of character, should be on sympathetic and cordial terms, each one doing his own work and each one doing it better if he attempts only that for which he is adapted and trained. In these chapters I hope to indicate clearly how these two arms of a common service to human well-being may best be maintained in those forms and relations which shall be most advantageous to the people who are to profit by their combined ministry.

I do not think of these miracles attributed to Christ as introducing disorder into a world of law. We are not living in a world of chance or of magic but in a world where the law of causation reigns universal and results are predictable by complete knowledge. But given a personality such as that of Jesus facing the world's needs as He felt them in a way that none other ever had, at a time when the spiritual life of the race turned a sharp corner and entered upon a new era, I am ready to believe that this Great Physician, this Saviour of mankind, wrought these marvelous results not in lawless fashion but in harmony with higher laws which he understood and by the exercise of those mysterious powers which enabled Him to stand supreme in the whole history of the race.

Here in the record of his career, shaped up out of materials furnished by those who were "eye witnesses of his majesty," stands the fact that He healed the sick. He called these deeds of kindness his "works"—they were the natural

expressions of his power. He called them "signs"—they pointed to something which was higher and more significant. He used them somewhat freely at the opening of his ministry in order to gain the attention of men and then more sparingly as time went on. He would not have men think of Him chiefly as a wonder-worker but as One who could open to them the gates of life, life abundant, life eternal, life that was life indeed.

One cannot remove the accounts of these miracles of healing from the record without destroying the whole texture of these narratives which have come down from his contemporaries. The men who composed them either saw what they have reported, or they invented it. The invention of such stories would have involved a work of creative genius entirely beyond the reach of those peasants, farmers, fishermen and the like, who lived always with their feet on the solid earth. Therefore, we may readily believe that in those days, "He

healed many that were sick of divers diseases."

The day has gone when the healing miracles of Christ can be dismissed with a smile of pity or with a look of scorn. Certain people used to say jauntily that they were "impossible." But we have been surprised so many times in the last few decades by the discovery of unsuspected potencies in this world of ours, that thoughtful men have become cautious about asserting what is or what is not "impossible."

We have been told sometimes with an air of finality that the healing miracles of Christ were "contrary to the laws of nature." What are the laws of nature? Let any one name them and when he lets his voice fall, ask him if he has named them all. If he is a man of sense he will answer, "No, I have only named those which are known to me at this time."

Well and good. There may be others which are unknown to us—no wise man to-day would undertake to say that he could name all the laws of nature. Here in the first century was

One who knew more about certain laws and about certain mysterious forces of recovery than we seem to know at this time. He was able to exercise an unwonted potency. He accomplished results of healing according to methods which lie outside the field of ordinary experience. In every case it is a question of evidence, and until we have some better evidence upon which to deny these narratives of healing than the mere dogmatic assertion of those who choose to reject them because of the marvelous element in them, we are warranted in retaining our faith.

How did He do it? We may not be able to bring in a final and conclusive answer to that question, but let us go as far as we can along that road. The clearer, stronger emphasis which our own generation has been placing upon the value and potency of mental and spiritual forces for the gaining and maintenance of sound health will aid us at this point. Men get as they bring. They see as their eyes,

their minds and their hearts have been trained to see. If they have been "doing the will" they will be able to "know the teaching."

"The age in which the evangelists wrote was not a scientific one," as Dr. E. R. Micklem says, "and the reports of the working of marvels or of wonderful cures did not present any difficulties to the ordinary folk. Hence we find again and again in the gospels that where scenes are described in which Jesus cured people who were sick, the center of interest is not on the details of the healing, as it would be nowadays, but on some controversy (the Sabbath question for example) associated with the event which was of deep concern to that earlier Christian community. On this account we are supplied for the most part with very scant information about the nature of the diseases and the circumstances attending the healing processes. In any effort therefore to reconstruct with approximate accuracy the incidents thus vaguely recorded, it will be necessary to take

into consideration not only the data provided by a critical estimate of the documents but also, so far as possible, the psychology of the community in and for which the authors wrote."

Here are certain outstanding features in all of these narratives of healing! In the first place Jesus made much of the attitude and the atmosphere of faith. When he found himself confronted by a spirit of distrust we read that "He could there do no mighty work because of their unbelief." The Roman officer said, "Speak the word and my servant will be healed." Jesus replied, "I have not found such faith in Israel." And the servant was healed in that hour. Two blind men followed Jesus, saying, "Have mercy on us." Jesus said, "Believe ye that I am able to do this?" They answered, "Yea, Lord." He then touched their eyes and they saw.

He said to the palsied man, "Arise, take up thy bed and walk." When the sufferer showed his faith by undertaking to obey that summons,

he was healed. He walked off with his mat under his arm.

Jesus said to the man with the withered hand, "Stretch forth thy hand!" The poor chap hearing those accents of authority and of compassion falling from the lips of the Master believed that he could. When he stretched forth his hand it was restored like the other.

There was a woman who had suffered from a grievous hemorrhage for twelve years. She had spent her all in the endeavor to be healed. She had become desperate and stood ready to take the risk of violating a sacred convention by coming willfully into contact with her fellow beings when she was ceremonially unclean. It is difficult for us in this day to realize the enormity of her disobedience in making this venture of faith. The Lord welcomed her approach and assured her that her faith had brought about a cure. He told her to "go in peace" and to be free of the scourge from which she had suffered. "Psychologists would say

that he thus saved her from a morbid complex arising out of her illegal act, and so very likely from another disease or the recurrence of her old one.”¹

These are familiar samples of the Master's method. The fact that in some cases faith on the part of the sufferer is not mentioned, is not conclusive evidence that no faith was aroused and utilized. The argument from silence touching some detail in an occurrence means little in the face of the fact that in so many other cases of healing the presence and the value of faith are noted. His ordinary method was to enlist the co-operation of expectant faith on the part of the sufferer with the redemptive action of his own strong, wise and sympathetic personality to the end that recovery might come.

He made much also of the atmosphere of faith. He was accustomed, we read in many places, to take with Him into the more intimate

¹ Miracles and the New Psychology, E. R. Micklem, p. 122.

and difficult experiences of his life, Peter and James and John. Always those three, the most faithful and helpful of all his disciples! They belived in Him. They had seen Him victorious on many a hard field. They knew that He could heal the sick. And as they stood by, their faces clothed with serene and loving trust, and their hearts filled with faith and hope and love, they helped to create and maintain that atmosphere of confidence where the work of recovery can best be done.

The Master even utilized forms of faith which would seem to us in this day superstitious. In the Gospel of Mark when they brought to Him a deaf and dumb man "He took him aside from the multitude and put his fingers into his ears and He spat and touched his tongue." And the man was cured. He took a blind man by the hand at Bethsaida and led him out of the town: "And when He had spit on his eyes and put his hands on him . . . he was restored and saw every man

clearly." When Jesus saw the man who was born blind, "He spat on the ground and made clay of the spittle and He anointed the eyes of the blind with the clay and said to him, 'Go, wash in the pool of Siloam'! He went his way therefore and washed and came seeing."

"In thus using saliva during the process of cure our Lord was employing a popular remedy. The belief in its efficacy may be traced to animistic ideas. Thus Warneck, writing of beliefs and practices among the Battaks says: 'Saliva is medicinal because it contains soul power and is frequently spread upon the sick. Those who offer sacrifices spit upon the offering in order to add to it a part of themselves. The same consideration makes them like to be spat upon by people who are counted fortunate. Poor people appropriate the chewed betel leaves of great chiefs and gulp them down in order to bring something of their glory to their own souls. People who are clever at speaking are entreated to spit into one's

mouth.' ”² The Master did not disdain the use of such untutored forms of faith in his work of healing the sick.

In the second place we notice that many, perhaps a majority, of the maladies he healed were plainly nervous or mental in their origin and character. In the light of the more thorough, competent methods of diagnosis employed by medical science to-day, how many ills are directly traceable to what the doctors call hysteria or fixed ideas or some obsession or some baffling derangement of the nervous system! There may or may not be the presence of organic disease—it may be entirely a functional trouble but the malady is there as a stubborn fact and the patient suffers.

Take those cases in the gospels which are called “demoniacs,” people possessed of devils. The simple-hearted folk of that day knew almost nothing of what we call “scientific diagnosis.” Those mysterious nervous and mental

² *Miracles and the New Psychology*, E. R. Micklem, p. 103.

conditions which often baffle medical science to this hour seemed to them to border on the supernatural. When they saw a human being apparently overborne and mastered by some hostile influence they decided that it must be the work of the evil one. "He has a devil," they said. They believed that a wicked personality had taken up his abode in that life to its lasting injury.

When we examine carefully the symptoms recorded in the light of modern knowledge, they seem to fall into three classes. First, there are cases of what we would call insanity. The man in the Synagogue at Nazareth who cried out during the service, saying, "What have we to do with thee, Jesus of Nazareth! Let us alone!", we would call mentally unbalanced.

The man of Gadara who ran wild in the mountains and among the tombs, cutting himself on the stones, was manifestly insane. At times he was "exceeding fierce" so that no man

could pass that way. Sometimes he cast off all his clothing—when Jesus found him he was naked. He showed an unnatural, ungovernable strength, “breaking the fetters and chains” with which men had bound him. When Jesus asked him his name, he replied “Legion.” The poor fellow believed that a whole Roman legion of devils had taken up their abode in his troubled mind and heart. We would call such a man violently insane. It is significant that when Jesus had restored him, the record says, “He was clothed and in his right mind.” The people of that early day said that all such were possessed of devils.

There is a second class of symptoms which belong to what we call epilepsy. There was that demoniac boy at the foot of the Mount of Transfiguration. His trouble was intermittent—it would “take him,” his father said, and then “leave him.” He would fall to the ground, foaming at the mouth. He would sometimes fall into the water or into the fire. He would

writhe, crying out and gnashing his teeth, as if some evil spirit was "tearing him." We can understand the anguish of that father's heart when he said, "Master, look upon my son. If thou canst do anything, help us! He is my only child." He showed all the symptoms of that terrible nervous disorder which we call epilepsy.

There was a third class of symptoms which indicated the paralysis of some single organ or function. There was "a man with a dumb spirit"—he was mute, unable to use his 'vocal organs. There was the woman who had "a spirit of infirmity for eighteen years" and could not lift herself up. In other cases there was said to be "a deaf and dumb spirit"—there was the inability to perform some necessary function and the people of that day attributed the fact to the presence of an evil personality.

The Jews of that day shared this belief with the Assyrians, Babylonians and other ancient peoples. And on the mission fields in more

modern times we find cases closely analogous to those described here in the character of the symptoms shown and in the beliefs of the people regarding the cause of the trouble.

Medical writers in modern times have borne witness to the psychic origin of paralysis in certain cases. "Doctor Paul Dubois of Berne asserts the fact in no doubtful terms. 'The conditions of paralysis form part of the symptomatology of hysteria. Everybody knows that these paralyzes, as localized in a functional muscular group and appearing in the wake of a known or unknown auto-suggestion, may disappear as if they were caused by suggestive influence. The fact is a commonplace one in the domain of hysteria.'"

How did Jesus himself regard the diagnosis of his day touching those who were said to be possessed of devils? He used repeatedly the same language which the people used. He may have shared in the limitation of the scientific knowledge of that period just as he shared

in so many of the limitations of their common life when He took upon himself the form of a servant. There is nothing to indicate that Jesus knew anything about radium or the X-rays or wireless telegraphy.

He may, on the other hand, have deemed it best to approach these sufferers sympathetically, using the forms of speech with which they and their friends were familiar in referring to these disorders, as the only way in which he could hope to secure their confidence, enlist their willing co-operation and heal them. It is impossible for us to say what view He took of the matter.

But in whatever way He regarded their diagnosis, the fact stands that He healed many of these nervous and mental sufferers by the wholesome influence of his own personality. When we remember the quality of his unique life we can well understand the beneficent results which it achieved. The success of any modern physician, whether he specializes in

what is called psychotherapy or not, depends in great measure upon the quality and power of his personality in awakening confidence and determination in his patient. Jesus used his personality in all its glorious completeness. He rebuked those mental disorders as one having authority. He called upon the nervous instability of the sufferers to come out of them. He touched the ear or the tongue of the mute and bade him use his God-given powers normally. He laid his hand of healing upon the woman who felt herself paralyzed and lifted her up and she was made straight.

But what shall we say of those lepers? Would we class their troubles as nervous and mental disorders? In his article on Leprosy in the Jewish Encyclopedia J. F. Schamberg, M.D. says, "There are two forms of modern leprosy—the tubercular or nodular and the anesthetic or nervous; generally both forms are present. The nodular form begins as a rule as round or irregularly shaped spots commonly

of a mahogany or sepia color. These often disappear and are followed by the appearance of nodules. In an advanced stage the face is covered with firm, livid nodular elevations. The nose, lips and ears are swollen beyond their natural size. The eyelashes and eyebrows are lost and the eyes are staring; the whole producing a curious disfigurement. As the disease progresses, insensibility of the skin and paralysis ensue and the fingers and toes may rot away."

It is significant that in the narratives regarding the healing of lepers in the four gospels, there is no reference to any hideous facial deformity or to the rotting away of any of the members. In one case at least a leper did not "stand afar off" but came directly into the house where Jesus was. The uncleanness which excluded them from society was a ceremonial rather than a physical uncleanness bearing with it the danger of contagion. We know from contemporary literature that the term "leper"

was applied to those suffering from various skin diseases. We know also that some of these skin troubles originate in a disordered nervous and mental condition.

When the ten lepers came to Jesus, He said to them, "Go, show yourselves to the priests." He suggested to them in this subtle and powerful way that they were already on the road to recovery. They were to apply to the priestly authorities for a clean bill of health that they might no longer suffer from ceremonial ostracism. And the record says, "As they went, they were healed." They got well on the road along the line of a complete and trustful obedience to One who had awakened within them that great, sweet hope of recovery. The fact that various forms of skin diseases have shown themselves in modern times amenable to mental treatment leads us to feel that with such a personality as that of Jesus brought to bear upon the needs of these suffering people, the glad results here recorded were actually achieved.

“There is one feature in the cures described in the New Testament which distinguishes them from the majority of modern cures by Psychotherapy and that is the speed with which they were accomplished. No doubt the brief accounts of the evangelists sometimes mislead us into supposing that the cures were more rapid than they actually were, but at any rate we have no good grounds for believing that any of the patients about whom the narratives tell us needed more than one treatment to be healed. It is open to us to argue if we wish that these more frequent speedy cures were due partly to the greater credulity of folk at that period and partly to the personality of the physician, but that they were dependent upon the same laws which are operative in bringing about healing by modern Psychotherapy. It is necessary to be clear that the belief that Jesus worked his cures in accordance with universal natural laws does not inevitably imply the

further belief that his healing was merely healing by suggestion.”³

In the third place, Jesus recognized the fact that some diseases have their roots in the moral nature—they are caused by wrong doing. When the palsied man borne by four was brought into his presence, his first word was not addressed to the man’s bodily needs. It went deeper. “Son, thy sins be forgiven thee.” He would have the man made right at heart as a necessary step toward his recovery.

When Jesus healed the lame man at the Pool of Bethesda, he said to him afterward, “Thou art made whole—sin no more lest a worse thing come upon thee.” Where the source of the trouble lay in some moral delinquency, the One who came to forgive our iniquities as well as to heal our diseases, compelled the patient to face the fact of his own responsibility for his illness.

How many of our own ills are traceable di-

³ Miracles and the New Psychology, E. R. Micklem, p. 131.

rectly to wrong thinking, wrong feeling, wrong acting. The way of the transgressor is hard, sometimes in one way, sometimes in another, sometimes right off and sometimes later. When the returns are all in, the way of transgression remains hard and it becomes harder the longer we follow it.

The coarse sins of the flesh,—drunkenness, uncleanness and the like—are speedily and openly brought to judgment. But the sins of spite and malice, of greed and cruelty, have also their corresponding penalties. The Almighty writes a very plain hand and over against every kind of moral disobedience He writes in some form a clear statement of his disapproval. “Be not deceived, God is not mocked!” What men sow, they reap. He that sows to his flesh reaps corruption. He that sows to the spirit that was in Him, and he only, reaps life everlasting.

The purpose of Jesus was to make men whole, every whit whole. It is desirable that

any man should be able to take up his bed and walk, but the place and the purpose of his walk are of much more significance. Jesus therefore faced men toward that which is fundamental to all well being.

“Have faith in God,” He said, but you cannot unless you are striving to order your life according to the will of God. “Fear not, only believe”—but in order to believe on Him unto whom all hearts are open and from whom no evil purposes are hid, we are compelled to stand aright in his presence if we would claim the promise. “Great is thy faith! Be it unto thee even as thou wilt,” He said to the woman who had cast all fear and caution aside in her intense desire to secure his help. The basis of all well being in the last analysis is moral and in his work Jesus steadily put first that which is first. He did not allow the moral implications of suffering to be obscured.

It is also to be noted that Jesus never worked his cures for pay. He would not confuse the

issue by undertaking to combine the profitable practice of medicine with his high office of spiritual leadership. He brought into the field uniformly a pure, unselfish personality intent only upon the well-being of those whom He would serve as He went about preaching the gospel of the Kingdom and healing many that were sick of divers diseases.

He avoided all display. The One who refused to cast himself down unhurt from the pinnacle of the temple in order to win the applause of men, would not perform his acts of healing upon the street corners to be seen of men, nor sound the trumpet before him to advertise his success. He said on many an occasion when some sufferer had been healed, "See that thou tell no man."

He did not desire that his fame as a healer should be heralded abroad. He was unwilling to be regarded mainly as a great wonder-worker—He had more serious interests at heart. He knew also that it would be inadvis-

able for the sufferer who had been healed to be constantly calling the attention of others to his physical recovery. Thus Jesus worked unselfishly and quietly, seeking ever to maintain the most wholesome conditions for the patients who were being treated.

How far is that mighty help here described on the pages of the four gospels open and available to us? In these chapters I wish to bring out that truth as fully and as frankly as I can. It would seem to me that on the same terms which the Master made clear in his teaching that help is available for us in abundant measure. The same Eternal Christ still walks through the streets of our cities and along our country lanes. His help is still available for our health, for our guidance and for our moral recovery. If we can make our alliance with the Unseen and Eternal an immediate and a dynamic alliance, it may easily be that in this larger venture of faith we too may rise up in

some high hour of privilege and say, "We never saw it on this fashion."

In making these claims I am fully aware that there are men who feel that these narratives of healing in the four gospels belong in the stained glass windows of some medieval cathedral or in the mystic lines of some lovely poem. Beautiful to look at and to dream about, perhaps, but having no place whatever in the sober prose of actual experience!

In my judgment such men are mistaken. Here are facts of history which have come to us across the ages to serve as an abiding testimony to the presence in the life of the world of that great tide of divine helpfulness flowing yet and destined to flow on forever for the adequate relief of our grief and pain. It is possible for anyone (if he will only have it so) to realize that in the deep places of his own soul, in those sections of his inner life which he has rarely visited, there is a mighty energy constantly available for the meeting of his per-

sonal need. The same energy which caused the morning stars to sing together and all the sons of God to shout for joy is here to-day pledged to our advantage and awaiting the call of resolute, expectant faith.

II

MODERN FAITH CURES

II

MODERN FAITH CURES

IN the preceding chapter the healing miracles of Christ were discussed. We seemed to find there an adequate occasion for some unusual manifestation of the divine energy in the most significant moral movement in history,—the introduction of Christianity. We found a great personality upon the scene,—Jesus of Nazareth. His speech and his character, his expanding and abiding influence upon the higher life of the race were such that men might well feel that the natural order would have a response to make to Him which it does not make to other individuals.

We found that these wonders of healing were wrought in the spirit of holy love, without display and with no thought of compensa-

tion. We found the record of them contained in narratives composed by men honest and trustworthy, narratives which give evidence of being sober and accurate. We found that these wonders were utilized as symbols of the recovery and renewal of the moral life of the race, thus becoming a significant part of this whole redemptive movement. We seemed therefore to find good reasons for attributing to Jesus Christ a power altogether unique in ministering to human ills.

In the last address He made to his disciples, we find these extraordinary words attributed to Him, "He that believeth on me, the works that I do shall he do also, and greater works than these." This statement seemed to open the door for an indefinite extension of these wonders. It has been so interpreted by thousands of earnest men and women. We find in varying measure all through the centuries of Christian history, the voicing of the claim that this miraculous healing power is still operating.

It is in regard to these more modern faith cures that I wish to speak in this chapter.

We discover in the stories of the medieval saints a great mass of this material. When the Roman Catholic Church came to discuss the question of canonizing some candidate for sainthood, inquiry was made not only as to the character and usefulness of the individual, but also as to whether or not he worked wonders during his lifetime, and whether or not his bones, his garments, or other relics, after he was gone, had been credited with miracles.

It was a wonder-loving period in the world's history. It was a time when the habit of accurate discrimination between poetry and prose, between sentiment and sense, between fancy and fact, was not particularly prominent. "The readiness to assent to every slightest indication of anything supernatural within the hallowed precincts of the Roman Catholic Church was universally reckoned a virtue." And the entrance into the church at that time of great

numbers of pagans, with their keen interest in the magical rather than in the moral aspects of faith, created an unusual demand for wonders to be wrought in the name of religion. Here as everywhere, the demand had a tendency to create supply; and so the wonders, or at least the stories of wonders innumerable, were forthcoming. When one reads the lives of the medieval saints, he finds this element exceedingly prominent.

To a much less degree, we find the same phenomena in certain quarters in our own day. Some of the most notable have been witnessed at a little town called Lourdes in the south of France. It is an insignificant village, but in the grotto there, it is said, the Virgin Mary appeared to a peasant girl in the year 1858. A church has been built above the grotto, and thousands of people have made their pilgrimages to the place to pray for healing and to drink of the waters. Hundreds of them have been healed. One will find there an interesting

collection of canes and crutches thrown aside by those who had been so restored as to have no further use for them.

On this side of the water also we find phenomena akin to those witnessed at Lourdes. In the church of St. Anne de Beaupré, not far from Quebec, there is a similar shrine and a similar collection of canes and crutches left by cripples who have been healed by prayer and faith. And many are the stories of various forms of disease which have been cured by faith exercised there by certain sufferers.

In our own country less than a generation ago Dr. Cullis of Boston, a man whose church and hospital I have visited repeatedly, and whose meetings I have attended, came to have a wide reputation as a faith healer. He used to hold once each year on Beacon Hill, in the very center of Boston culture, within gunshot of the full strength of the scientific methods of Harvard University, a "Midwinter Convention" where the speaking and the praying bore

mainly upon the entire sanctification of the spiritual life and the healing of disease through faith.

Dr. A. B. Simpson of Brooklyn, formerly of the Presbyterian ministry, later at the head of what was known as "The Christian Alliance," worked along the same lines. His followers called themselves "Fourfolders,"—they believed in Christ as "Saviour, Sanctifier, Healer and Coming King," for they looked for the speedy and visible return of Christ to earth.

In the same class stood John Alexander Dowie, of the "Zion Movement," who by his public addresses and by his little paper, "Leaves of Healing," circulated by thousands of copies, spoke to a wide circle of people in all parts of Christendom on the subject of healing through faith. I have been present in meetings led by Dr. Cullis, by Dr. Simpson, and by Dr. Dowie, where each one of these men called up people from the audience to

testify as to their having been healed from certain diseases through their faith in God.

When Mr. James M. Hickson, a layman in the Church of England, made his tour through this country several years ago for the purpose of preaching and practicing faith healing I attended some of his meetings which were held in the Church of St. John the Evangelist, Boston. There would ordinarily be present at such a meeting several hundred people, many of them blind or lame or warped out of shape by rheumatism or paralysis. The appeal which such a company of sufferers made to any honest heart was tremendous. They had been living in the darkness of physical defeat and they came hoping to see a great light.

Mr. Hickson himself impressed everyone by the simplicity, the sincerity, the kindliness of his spirit. He declined any sort of compensation for his services. He would not even accept the thanks of those who were helped—he would say with a smile, “Thank the Father.”

I heard the addresses he gave to the patients, instructing them how to exercise their faith in the divine power to which he directed their thought. He invited any clergymen who were present to come forward when he talked personally with the patients and when he prayed with them.

The spirit in which it was all done and the expectant atmosphere, which his fame and his methods helped to produce, were wonderful. But as I looked into the faces of the people—some of them had come on crutches, some were borne in on stretchers, some were totally blind and had even lost their eyeballs by some frightful accident—and heard the confident promises made to them all in wholesale fashion as to the complete recovery which was within their reach through the power of personal faith, I questioned seriously the wisdom of undertaking, even with the best of intentions, to deal with human need in such a miscellaneous manner. In my judgment it would be

fairer to take all such sufferers one by one, guarding scrupulously against the awakening in any one of them expectations which had not a reasonable hope of fulfillment.

Now what shall intelligent, discriminating people say to all this? We cannot sweep it all aside with a wave of the hand and a curl of the lip, calling it mere ignorant superstition, or deception and fraud. Make allowance, as we must, for all the failures—and they form a pathetic array when we inquire closely! The crutches, brought by suffering cripples to Lourdes and to St. Anne de Beaupré, to Cul-lis and to Simpson, to Dowie and to Hickson, and carried away again because they were still needed, are naturally not in evidence, although there are enough of them in the world to load a ship. No public testimony meetings are held where the people who have tried to be cured by faith and have failed are invited to speak. If there were, these sufferers would be reluctant to confess their failure, although they

would outnumber the others a hundred to one if they should all appear. But taking all these failures into consideration, there still remains a nucleus of success to be considered.

It is also necessary to take this fact into consideration; any honest, rational person is competent to testify as to whether he feels sick or feels well; he may not be competent to testify as to whether he was at a certain time suffering from Bright's disease or cancer, from tuberculosis of the lungs or the necrosis of certain joints. Here the question is one of diagnosis, and only those who have been trained in the science of diagnosis are competent to speak.

The patient may not be competent to testify that he has been cured by faith, or by Christian Science, or by medicine, or otherwise, from such diseases—that also is a question of diagnosis. A wealthy gentleman in the East, himself a chronic invalid, undertook some years ago, in the interests of suffering humanity, to follow up one hundred of these cases where it

was claimed that serious maladies had been cured by faith. He found that over two-thirds of the patients died in less than two years from the very diseases which physicians had pronounced incurable, but from which the patients themselves professed to have been triumphantly cured by faith. The patients were honest, no doubt, but they were not competent in diagnosis. They went to the healers, and under the stimulus and excitement of the meetings, under the influence of the anointing and the earnest prayers, they felt better. Their exaltation of spirit was such that they publicly testified to the cures, and for a time their general health seemed to be improved. Then in less than two years, more than two-thirds of them were laid away in death as a result of those very diseases from which they had professedly been cured.

But still, admitting the great preponderance of failures which wait upon the outskirts, unwilling to speak because they believe that

their continued suffering is an indication of their lack of faith, and admitting also the temporary character of many of the reputed cures, there still remains, as I believe, a nucleus of fact. When we find these stories of healing, therefore, in the Middle Ages or in our own day, we do not accept them in the mass. We do not reject them in the mass. We deal with them individually, and undertake, as far as possible, to reach the solid and verifiable truth in any given case.

Now suppose we find, as we shall, certain people cured, actually and permanently cured, through their faith in God. Shall we say that this is real Christianity; that this is what Christ meant when He said, "Greater works than these shall ye do"? Shall we conclude that if the great mass of modern Christianity were not spurious and lacking in real faith, all suffering people might be healed in the same way?

It seems to me that this also would be erroneous. "Greater works than these shall ye

do!" The words were addressed to the whole Christian movement, to the entire Christian civilization which would result from the influence of Jesus. "Greater works,"—greater not necessarily in the sudden, amazing character of the results wrought by men who believed in Christ, greater rather in their extent, in their continuity, in the permanent value of the achievements which those original works foreshadowed and symbolized.

It was here that the men trained under the eye of Christ Himself placed the weight of their emphasis. When He sent forth the twelve apostles, He said to them, "Go to the lost sheep of the house of Israel, and as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, cast out devils. Freely ye have received, freely give." When they went out, we find them giving, as a matter of fact, only a slight and subordinate attention to the work of physical recovery, but devoting their main strength to

changing the minds, the hearts, and the wills of men in the interest of a better type of personal character.

When Jesus sent forth the other seventy, He said, "Into whatsoever city or village ye enter, heal the sick that are therein, and say, 'The kingdom of God is come nigh unto you.' " When the seventy returned they reported that the devils were subject to them, that those mental and nervous diseases which were discussed in the last chapter had in many instances been cured by them. Jesus said, "I saw the forces of evil falling before you like lightning! But in this rejoice not! Rejoice rather because your names are written in heaven!" Rejoice rather in the enrollment of new types of character in yourselves and in those to whom you have ministered. The higher values are the spiritual values.

In the gradual extension of Christian influence upon the organized life of the race: in the permeation of our literature by Christian

truth; in the leavening of our civilization by Christian ideals and principles; in the establishment to the ends of the earth of such institutions as churches and schools, hospitals and homes, in the name of Christ and by the gifts of His followers; in the carrying of a certain high quality of life by Christian men and women into all the dark places of the globe; in the magnificent results achieved by all these agencies, we are to see, according to my understanding of the promise, the "greater works" predicted by Christ for those who should believe on Him, rather than in some local wonder, which to some minds might seem for an hour to outshine all these mighty works.

If we take this view of it, what place should the claims of faith-cure have in the ordinary life of to-day? In the first place, the volume and the significance of it will vary according to the intelligence and the temperament of the patients, and according to the mood of the people. When Charles II was King of Eng-

land, he touched one hundred thousand people who hoped by his royal touch to be cured of scrofula or "King's evil," as it was called. King James is said to have touched eight hundred people in one day in Chester Cathedral for the same purpose. Whenever the sovereign appeared the people thronged him, hoping to touch his foot or his hand as he rode through the streets. But when King George V appears to-day in London, riding through the streets, a much better king in ability and in personal character than either Charles II or James, not a soul in the vast multitude gathered to see him, thinks for a moment of trying to touch him to be healed of disease. The whole mood and expectation of the English people in that matter have changed.

We find that the expectation regarding cures by faith is most alive to-day out on the frontiers of discriminating intelligence, in foreign missionary work among people just in process of entering upon higher modes of thought, and

among the less fortunate people in cities where the Salvation Army officers and the rescue missions are at work. In these several quarters we find a keener expectation in regard to faith cure than we would find in a college town or in a city church made up from those who had received more thorough intellectual training.

There are various degrees in faith. There is the cautious assent of the mind which is accustomed to weigh, to discriminate and to measure accurately all the elements which enter into any situation. This is the most characteristic form of faith among those who have been intellectually trained. It is a form of faith which is not apt to "move mountains" or to work wonders. There is also the expectant interest in a certain direction coupled with a quiet and somewhat passive confidence and hope. There is, in the third place, a feeling of strong reliance and trust which constantly bestows new energy upon its happy possessor. And then there is that eager as-

surance and feeling of certainty which leads its possessors to put into the effort for recovery all the energies of mind, of heart and of will, enabling them apparently at times to clear all obstacles at a bound in the attainment of their desires. The utility of this principle of faith in the healing of disease will therefore vary according to the intelligence and the temperament of the patient, and according to the prevailing mood of the community where he finds himself.

In the second place, the measure of attention which may profitably be given to faith as a therapeutic agent will vary according to the nature of the disease. The physicians tell us that there are subjective mental states which do produce the symptoms of disease or of cure. When there is concentrated attention, where there is strong credulity touching certain unseen remedial agencies, and where there is a joyous expectation springing out of personal confidence in the divine power believed to be

at work on behalf of the sufferer, then the chances of recovery are greatly increased, and the process of recovery may be greatly hastened. In diseases of accumulation, like dropsy, or tumors, by the quickened action of those functions which eliminate, morbid growths are thus sometimes rapidly removed. In functional troubles, like headache, indigestion, mental and nervous depression, any one can readily see how a strong, warm, live faith in God, as not only competent but ready to forgive all our iniquities and heal all our diseases, may have great value.

But some earnest soul is saying, perhaps, "Why limit it to particular forms of disease? Cannot God do one thing as well as another?" Undoubtedly! But it is not so much a question of what God can do as of what God does do. If a man were lying on the railroad track, and his head had been cut off by a passing engine, it would lie within the power of Omnipotence to put the man's head back on his body

and send him away alive—all this were as easy for Omnipotence as the curing of a headache. But as a matter of fact, does Omnipotence ever restore men's heads when once they have been cut off? Did Christ or the twelve apostles or the other seventy ever attempt to work such wonders? Did the medieval saints who are reported to have wrought cures, or Cullis, or Simpson, or Dowie, or Hickson ever accomplish any such results? No one has ever heard of any such case.

If I should be run over by a street car and have my leg cut off, it would not occur to any of my Christian friends to pray that a new leg might grow in its place. Medical science and Christian sympathy would center their interest upon the saving of my life, and then upon providing me with such an artificial leg as might enable me still to enjoy some measure of usefulness. In this whole attitude we indicate that we know something about the way Omnipotence works, and we vary our appeal

and shape our expectation according to the nature of the trouble we face.

Some of our ills can be overcome by calling upon the latent forces of the body to act, by a new exercise of the will under the stimulus of religious appeal, by the sense of that reinforcement which comes from a feeling of alliance with the Unseen and the Eternal through faith. And some other ills, as we have seen, are not to be cured in that way. When Christ himself was here, his mighty will, his intelligent sympathy, his great soul, his expectant faith in the capacity of those to whom He ministered, wrought wonders. But He by no means healed all the sickness and disease in Palestine nor did He correct all the physical deformity brought to his notice. In certain places He found the people so caught and held in the power of unbelief that He was there unable to do any mighty work.

In the third place, where faith has healing value, it need not and should not displace, it

should rather supplement, those other agencies which experience indicates as having value for recovery. "Shall we trust our camels to Allah to-night?" his servant said to Mohammed, when they were pitching their camp at an oasis in the desert. "Yes," replied the prophet, "but tie them first." Do all that common sense and experience would suggest in any situation, thus adding to your prayer of faith and your trust in a mightier power, the competent efforts of intelligence.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill, the wheat and the shower,
And the sun and the Father's will."

It is all there to meet the need of the people. But the shower and the sun and the Father's will would not bring us our loaf without the effective co-operation of that human energy which sows the wheat and reaps it and grinds it in the mill and bakes it into bread. In like manner, back of all those measures, sanitary, surgical, or medical,—measures declared by

experience to have an ascertained value,—lies the Father's will. There is a healing impulse toward recovery which causes the cut finger to heal and the broken bone to knit, but we can best utilize that healing impulse when we do not neglect those elements in the process which lie within our own control.

When we arise in the morning we pray with one accord, "Give us this day our daily bread." We utter those words in the spirit of a sweet and confident trust. But having uttered them, the farmer goes to his field, the merchant to his store, and the mechanic to his shop. Each man uses the means which experience suggests in the gaining of his daily bread. The Omnipotent could drop down manna, or for that matter, beefsteak and bread, sufficient for all our needs, but Omnipotence works out its beneficent purposes as men intelligently, faithfully, and trustfully co-operate with them, using those means which are here placed within their power.

I should hesitate to declare in print how much I personally believe the Unseen One can do and does do for our health when we learn to go to Him aright. I should be almost afraid to write it out lest I should be regarded as fanatical, even though my sanguine claim would rest securely upon years of personal experience and observation. But the very strength of that faith on my part inclines me also reverently and gratefully to utilize the best aids which the intelligence of my fellow-men, working each one along the line of his own specialty, places within my reach.

Four great epoch-making advances have been achieved by medical science. The introduction of anesthetics, making possible surgical operations which were formerly out of the question. The better means of controlling epidemics so that Europe is not now at the mercy of the black plague or cholera or small-pox, and our own Gulf cities are not scourged annually by yellow fever. The adoption of

antiseptic methods in surgery, reducing the percentage of fatality in a way that brings the doxology to our lips. The use of scientific methods in diagnosis by the employment of chemical reactions, the Roentgen rays, blood analysis and all the rest. We see beyond a peradventure that the spirit of truth, which John said was the Holy Spirit, has been leading the minds of men into a knowledge of truths vitally important for human well-being. We thank God for all this, and we look ahead to still other valued discoveries to be made by those men who choose that form of service. Thus I add to my own strong faith in those unseen aids which may be utilized in times of physical crisis, my confidence in the demonstrated efficiency of medical science.

In the fourth place, it is well to remember that while God is omnipotent and faith can work wonders, physical health is not the only nor the supreme good to be sought. There was a man once who had faith in God, faith

before which even that of Dr. Cullis or Dr. Simpson, Dr. Dowie or Mr. Hickson would pale. He suffered from a physical malady which he called his "thorn in the flesh." He besought the Lord for its removal, steadily, insistently and devoutly, but it was not removed. By his own failure he discovered that there are forms of strength which are "made perfect through weakness." Thus he learned bravely and patiently to bear his thorn in the flesh. He bore it to his grave. His name was Paul, and you find his name written in the annals of Christian history above every other name, save only the name of the One whom he served.

It may be that you have looked in tenderness and sympathy upon your loved ones when they were ill. You were doing all that faith and hope and love could suggest. But your loving desire for them finally went down in defeat. It was a crushing blow; you wondered at first if the failure of all your efforts for their re-

covery was due to your lack of faith. But no, you found comfort in believing that another purpose wiser and vaster than our own desires, overarches and enfolds all these precious interests of our hearts. Thus you moved up from strength to strength, from one form of strength to another and a finer form of strength.

It may be that you have your own "thorn in the flesh." You have besought the Lord thrice, and more than thrice, to have it removed. There may be unused sources of help which would bring you victory. Make up your mind to be well, if it is a possible thing! Utilize, every day in the year, all those physical, mental and spiritual forces which intelligence indicates as having value! Lay hold upon these unseen aids which are like the arm of the Almighty.

But however it may come out, know that either in joyous health or with the sense of failing physical powers, you too can say, touching those more valued and enduring interests,

“The Lord is the strength of my life, of whom shall I be afraid.” There are many of the finest forms of strength known to human experience which are still “made perfect through weakness.”

III

PROFIT AND LOSS IN CHRISTIAN
SCIENCE

III

PROFIT AND LOSS IN CHRISTIAN SCIENCE

THE great apostle was a man of discrimination. He did not believe in swallowing things whole merely because they tasted good on the outside. He analyzed their contents first. He did not lose his head and go pellmell into some new scheme of life or adopt some strange philosophy merely because certain good points were apparent in it. He sifted it out, weighed its component parts, estimated their values, studied their general tendency and direction. Then having analyzed them, tested them, tried them out, he retained that which was good. "Prove all things; hold fast that which is good."

This indicates the best course to be pursued in regard to the movement known as "Christian

Science." I would not undertake to condemn it in the mass; I know too much about it for that. I am not ready to praise it indiscriminately; I know altogether too much about it to do that. I would sift out the wheat from the chaff and indicate, if I may, those lines of thought and effort whereby we can hold fast all that is good in the movement.

I may say without immodesty that I have earned my right to do this. When any one objects to some of the claims of Christian Science as being irrational and absurd, the common reply is, "Oh, but you do not understand. It seems so to mortal mind, but when you have studied the subject and have read 'Science and Health' those objections will disappear."

I have studied the subject. I did not get up my knowledge of Christian Science over night or cram up on it hastily for a Sunday evening sermon. I began the study of Christian Science thirty-six years ago, in the month of February, 1887, in the city of Boston. I went

to the fountain head for my instruction. At that time Mrs. Eddy herself was lecturing in Boston and it was my privilege to attend her lectures. In addition to that, I had as my personal instructors two men who were officers in the Mother Church at Boston, one of them the clearest exponent of Christian Science I have ever heard, and the other the man to whom Mrs. Eddy intrusted the treatment of her grandchild when that child was sick unto death. I spent three hundred dollars for my instruction, for however strong the faith of the healer in this strange cult may be in the value of "absent treatment," when money is changing hands he is always present in person attending strictly to business. His illusions as to the unreality of things in general do not extend to financial transactions; there his mind and the ordinary "mortal mind" operate in much the same way in that he insists upon the coin of the realm. And the teachers of Christian Science, following the injunction contained in the

words of the founder herself, "tuition strictly in advance," are anything but indifferent to the monetary values involved.

I have in my home, signed, sealed and delivered by a regularly chartered school, a diploma, certifying that I have completed the prescribed courses of study and am entitled to practice as a healer. If I chose to hang out my sign as a healer to-morrow morning inviting the trusting public to confide its ills to my care for a consideration, no one could say me nay.

In addition to that, I have read books and pamphlets on this subject by the armful. I have had my own copy of "Science and Health" for all these years. The copy which I used originally in my study of Christian Science was one of the early ones—it was a third edition, while the book has now reached something over two hundred and fifty editions. This early edition became so rare that copies sold at a handsome premium. It was also re-

garded by the leaders of the movement as valuable because it contains certain statements which Mrs. Eddy wished to call in and cancel—they do not appear in the later editions.

I have attended Christian Science meetings, Sundays and week nights, on the Atlantic Coast and on the Pacific Coast, in England and in other parts of the world. I have spent hours and hours listening to the instruction and the testimonies of teachers, and healers and believers in this resolute cult. I have followed up carefully many of their so-called "cures." I do not, therefore, base what I have to say in this chapter on hearsay or on newspaper report. I write not as an outsider, but on the basis of assured knowledge with a diploma in my hand certifying that I have been instructed in the science and the art of metaphysical healing.

I wish to consider both the pros and cons of Christian Science. What can be said in favor of the movement? It has undoubtedly spoken

in tones of authority to a large number of nervous, complaining, self-pitying people, who never had anything much the matter with them, and has stopped their wail by putting a new set of phrases upon their lips. "Stop talking about your ills," it said. "Stop thinking about them; stop believing that you have any ills, for such ills as yours are all due to a morbid state of mind. Rise up out of your ailments into the health God meant you to enjoy." And by saying all this with those accents of authority which her followers attribute to Mrs. Eddy's statements, it has changed the mood, the spirit and the bodily health of thousands of these self-pitying people. To-day they are more happy, hopeful, and acceptable members of society. For all this we are grateful. The physicians tell us that at least one-third of all the ills people complain about are imaginary ills, and Christian Science has shown itself powerful in putting an end to imaginary troubles.

In the second place it has taken a limited number of people who were actually suffering from certain functional diseases, nervous headaches, indigestion, insomnia, hysteria, tendencies to epilepsy perhaps, and has cured them. Sift the evidence all out, make due allowance for the long list of failures, there still remains a certain number of cures standing to the credit of this movement.

I believe Christian Science has cured more than it has killed—I think a good many more. This is not so much to its credit as might at first appear, because it has not had the chance to treat a great many people who were seriously ill from organic diseases. Their own common sense, and that of their friends, coupled with their own instinct of self-preservation, was too strong to allow them to trust themselves to such a leaky boat as Christian Science. But in dealing with certain functional troubles we find that veritable cures have been wrought.

In the third place, it has given a number of people in almost every community something better to think about. It has awakened in them an interest in religion—a very curious, distorted form of religion, but a religion none the less. It has set them to reading their Bibles, to thinking and talking about God, to striving to bring to bear upon their personal problems the unseen, spiritual forces. It has drawn into it people from the churches, but they were not as a rule people who counted for much in Christian activity. They were the nominal, conventional passive type of Christian rather than the more vital. They were ready to be wafted about by almost any wind of doctrine which had behind it strong and resolute lungs. Into many of those listless minds there came a new interest and purpose when they enrolled themselves as believers in the extraordinary claims of Mrs. Eddy.

In the fourth place, the Christian Science people as a rule are, within the limits of their

somewhat narrow scheme of life, good people. They are law-abiding, upright, friendly and peaceable. In their institutional life they are not commonly generous toward the poor for they believe there is no such thing as poverty, although individual Christian Scientists perform many deeds of kindness. They show little interest in civic reforms, for they believe that there is no sin nor crime in the world to be reformed. But as one meets them in the narrower range of personal morality they are good people and, as a rule, pleasant people.

Now having said these four things in favor of Christian Science, that they have changed the tone of life for many self-pitying people, that they have cured a certain number of functional disorders, that they have interested some people more vitally in the general subject of religion, and that taking them as a class they are people who are upright and clean, what more can be said? In fairness what should be said on the other side? Taken as a system,

I regard Christian Science as a colossal humbug, and for certain reasons which I shall presently indicate, in some respects, a cruel and a wicked humbug.

1. It is a false system in that it claims to be the only true religion of Jesus Christ—"Christian Science is the pure evangelic truth. It accords with the trend and tenor of Christ's teaching and example while it demonstrates the power of Christ as taught in the four gospels. Outside of this Science all is unstable error."¹ Yet its book reveals the fact that it was discovered and announced to the world by a flighty and conceited woman some fifty years ago.

2. It is insincere in that it takes the name of "Science" and then deliberately repudiates and denies the fundamental principles of all recognized scientific procedure in dealing with disease. "Treatises on anatomy, physiology

¹ Mrs. Eddy's *Retrospection and Introspection*, p. 80. *Science and Health*, p. 202.

and health sustained by what is termed material law are the promoters of sickness and disease. It is proverbial that as long as you read medical works you will be sick.”²

3. It is unscientific in that it refuses competent diagnosis and undertakes to deal with all kinds of disease in the same way, which is manifestly absurd. “Physicians examine the pulse, tongue, lungs to discover the condition of matter; when in fact all is mind and the body is the substratum of mortal mind to whose higher mandate it must respond.”³

4. It is misleading in that it teaches its people to disregard sanitary or hygienic measures, denying that any value attaches to diet, baths, exercise, fresh air or any of those things which God has provided for our health. “Bathing and rubbing to alter the secretions or remove unhealthy exhalations from the cuticle receives a useful rebuke from Christian

² Science and Health, p. 72.

³ Science and Health, p. 370.

healing. We are told that the simple food our forefathers ate assisted to make them healthy but that is a mistake. This diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach, there would still be dyspeptics. The less we know or think about hygiene the less we are predisposed to sickness.”⁴

5. It is irrational in that it asserts that all disease is merely an illusion of mortal mind and has no basis in the destruction of tissue or in other organic changes which are, as a matter of fact, susceptible of scientific demonstration. “Man is never sick, for mind is not sick and matter cannot be. If the lungs are disappearing this is but one of the beliefs of mortal mind. Mortal man will be less mortal when he learns that lungs never sustained existence. Discard all notions about lungs, tubercles, inherited consumption or disease arising from any cir-

⁴ Science and Health, pp. 93, 381, 388.

cumstance and you will find that mortal mind when instructed by truth yields to divine power which steers the body into health.”⁵

I have no harsh words for the honest, well-meaning people who have gone into this movement, believing that they might receive help; some of them have received help. I feel that they are deceived and misled, and that the ultimate tendency of the movement with which they have connected themselves is dangerous. But for those more competent men and women who have engineered the movement from Boston, with a great outlay of money derived from the sale of the publications and from the contributions of the faithful, with thousands of paid assistants scattered over the country and with a supporting loyalty from the rank and file which is beautiful and worthy of a better cause—for those men, some of whom I came to know personally when I was studying the subject, I have not so much charity.

⁵ Science and Health, pp. 392, 423.

To foist upon the public a system which tells little children suffering from scarlet fever or malignant diphtheria that there is nothing the matter with them, that they may go out and play with the other children or go to school, is a cruel humbug. To tell men and women fighting against the ravages of Bright's disease or cancer or tuberculosis of the lungs that their sufferings are "mere illusions of the mind" and that there is nothing the matter with them except belief, indicates a frightful moral callousness. To stand up in the face of all the pain and distress of the world and with a mixture of delirious vigor and careless, brazen optimism say, "All's well, for I'm well," is unpardonable effrontery.

There are good people who feel that the criticisms made upon Christian Science have been more severe than the case warranted. I am sure that this feeling on their part has been due to the fact that they have never read the book, "Science and Health, with Key to the

Scriptures," by Mrs. Mary Baker Patterson Glover Eddy, to give the book and the lady their full titles as accumulated by her many marriages. I do not blame these people for not having read the book. Among all the queer, incomprehensible, tiresome, unrewarding books I have ever read, this one stands at the head of the list. Almost any man would rather saw wood or wash the automobile than read "Science and Health." There were two things which Mrs. Eddy never learned to do—to think straight and to write good English. But to enable each one to judge for himself from first-hand evidence as to the reasonableness of the Christian Scientist's contentions, let me quote certain passages from the volume itself. I will invite Mrs. Eddy to appear in this chapter and to speak in the language of her own book as to the principles of her system, so that there may not be any suspicion of misrepresentation or exaggeration.

This book from which I now quote is a copy

of "Science and Health," the two hundred and fifth edition, published by Joseph Armstrong, Mrs. Eddy's own publisher, at 95 Falmouth Street, Boston. This is the Christian Science Bible. It is read in every Christian Science service, Sunday morning and Sunday evening, and aside from a few passages of scripture, its utterances are the only utterances heard in the service.

The Pope at Rome permits the faithful priests in that ancient, world-wide church to speak out of their own hearts messages of hope and help to their congregations along with the appointed service of the Church. But Mrs. Eddy, by an edict issued some years ago, prohibited all forms of public address or sermon or remark in the Sunday services of her churches; she abolished the office of pastor, stating that this book henceforth should be the pastor of every Christian Science congregation; and she provided that, aside from a few passages of scripture, nothing should be said

or read in a Sunday service except selections chosen by herself, from her own book.

What a piece of spiritual arrogance! Imagine Phillips Brooks, Bishop of Massachusetts though he was, the leading man in the Episcopal Church in his day, one of the most eloquent and godly preachers of the Nineteenth Century—imagine him abolishing the office of rector in the Episcopal Church and insisting that nothing should be said or read in any Episcopal service except passages from one of his books! Imagine Henry Ward Beecher, the greatest Congregational minister this country has produced, one whose interpretation of the deep things of life makes Mrs. Eddy's utterances seem like the meanderings of some sentimental schoolgirl—imagine him decreeing, if he had possessed the power, that nothing should be said or read in any Congregational pulpit except selections from one of his books! And imagine any congregation of American Episcopalians or Congregationalists

consenting to be browbeaten in that way! It almost passes belief, but when one enters the ranks of those who set out by asserting that "there is no such thing as sin, sickness, disease or death in the world" he must be prepared to meet with many strange ideas.

I will quote from "Science and Health" certain selections which will indicate some of the principles which underlie this movement, and the grounds for my assertion that it is lacking in any valid intellectual foundation.

Mrs. Eddy begins by scorning the use of all material remedies, insisting that drugs have no effect aside from the beliefs of mortal mind as to their potency, and that but for these opinions, erroneously held, one drug would be exactly like another in its effects.

"If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had

been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber.”⁶

“When the sick recover by the use of drugs, it is the law of a general belief culminating in individual faith which heals and according to this faith will the effect be. Even when you take away the individual confidence in the drug you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor and the nurse equip the medicine with their faith and the majority of be-

⁶ Science and Health, p. 70.

liefs rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith unless it rests on Science is but a minority belief governed by the majority.”⁷

In her judgment the physical effect of any drug rests entirely on the balance of opinion. If we could only secure a majority vote in favor of arsenic, strychnine or corrosive sublimate, they could all be safely put on the list of accepted articles of diet under the Pure Food Law.

She proceeds to set aside all attention to sanitary and hygienic measures as having no value, and to instruct her followers to give no heed to the laws of health.

“The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin and death for these are unknown to Truth. Obedience to the

⁷ Science and Health, p. 48.

so-called laws of health has not checked disease.” “Is civilization only a higher form of idolatry that man should bow down to a flesh brush, to flannels, to baths, diet, exercise and air?”⁸

Let the children eat what they please and as much of it as they want! Let them drink stagnant water with typhoid germs in it when they are away in summer! Let them give no heed to diet, exercise, fresh air, bathing and other good things which God has provided to minister to our physical efficiency and which experience has found to be useful, for all these notions as to the laws of health are the errors of “mortal belief!”

Mrs. Eddy then proceeds to say that there is no such thing as disease any way: “What is termed disease does not exist. It is not mind nor matter. Tumors, ulcers, tubercles, inflammation, pain, deformed spines are all dream shadows, dark images of mortal thought which

⁸ Science and Health, pp. 66, 76.

will flee before the light. The dream of disease is like the dreams we have in sleep, wherein every one recognizes suffering to be wholly in mortal mind.”⁹

All these diseases from which patients are suffering at this hour are like the fanciful visions you saw in your dreams last night, mere “dream shadows” which we can shoo away with a wave of the hand or by some intellectual flourish, as we would so many unreal ghosts.

Having laid down these fundamental principles as to the uselessness of material remedies, the folly of attention to the laws of health and the unreality of all disease, she proceeds to cite certain cases where marvelous cures have been wrought in demonstration of her extraordinary theories. Here is one of the most interesting; it purports to be the testimony of a mother whose child has been healed:

“My little son, a year and a half old, had ulcerations of the bowels and was a great suf-

⁹ Science and Health, pp. 81, 416.

ferer. He was reduced almost to a skeleton and growing worse daily. He could take nothing but gruel or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him, and he was taking laudanum. Mrs. Eddy came in, took him up from the cradle, held him a few minutes, kissed him, and laid him down again, and went out. In less than an hour he was taken up, had his playthings, and was well. The next day after she saw him he ate all he wanted. He even ate a quantity of cabbage just before going to bed.”¹⁰

Think of that little chap, only eighteen months old, suffering yesterday from ulcerations of the bowels to such a degree that physicians had given him up and were prescribing laudanum to make him comfortable until the end should come; and then as a result of this hastily given mental treatment, becoming perfectly well to-day and able to eat, as a sort of

¹⁰ Science and Health, p. 88.

nightcap, "a quantity of cabbage just before going to bed!"

In health as well as in disease there is, according to this book, "Science and Health," neither law nor method, neither rhyme nor reason. "Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result or that a less used arm must be weak. The trip hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not willing that result on the hammer." ¹¹

If some mortal mind should take it into its head to will that the trip hammer should increase in size by being used, it might come to weigh as much as a planet by being so constantly exercised. Teach that to the boys and girls who are deriving benefit from such outdoor games as baseball and tennis and the various track events which give wholesome ex-

¹¹ Science and Health, p. 94.

ercise to their developing bodies. Teach that to them when they take systematic body-building work in the gymnasiums under competent direction, with such manifest good results.

And Mrs. Eddy sets no limits either by reason of the age or condition of the patient, or because of the nature of the trouble. "I have seen age regain two of the elements it had lost, sight and teeth. A lady of eighty-five whom I knew had a return of sight. Another lady of ninety had new teeth, incisors, cuspids, bicuspid and one molar."¹²

I read that statement in "Science and Health" many years ago, and I have been wondering ever since why that dear old lady of ninety in putting her order for a new set of teeth to be supplied by purely mental methods restricted herself in specifying only "one molar."

And not merely in things human, but in the world at large there is nothing but the vain

¹² Science and Health, p. 143.

beliefs of mortal mind. "Electricity is not a vital fluid but the least material form of illusive consciousness—the material mindlessness which forms no link between matter and mind, and destroys itself. Electricity is some of the nonsense of error, which ever counterfeits the true essence of eternal truth,—the great difference being that the former is unreal and the latter is real." ¹³

Tell that to the professors of physics at the University! Hand that bit of wisdom to the electrical engineers! Tell the college students that according to the teachings of the Christian Scientists this mysterious force which lights whole cities, turns the wheels of industry in great factories, moves and lights and heats the trolley cars—tell them that this mighty force which has revolutionized transportation and communication and bids fair to usher in a new era in manufacture as a form

¹³ Science and Health, p. 189.

of power, is only a form of "illusive consciousness," another bit of "the nonsense of error."

The various objects with which we are accustomed to deal having no reality, we can of course create them or destroy them merely by thinking about them in this way or in that! So Mrs. Eddy claims: "Close your eyes and you may dream that you see a flower—that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought rather than of matter. Close them again and you may see landscapes, men and women. Thus you learn that these also are images, which mortal mind holds and evolves, which simulate mind, life and intelligence." ¹⁴

But Mrs. Eddy realized that people would not accept such statements; they would say, "We know better. We have the evidence of our own senses. We see flowers growing up out of the ground and we know that we did

¹⁴ Science and Health, p. 237.

not create them merely by thinking about them. We go far away in the mountains and find the wild flowers growing and blossoming in their gentle beauty where no human eye has rested upon them and no human thought has had aught to do with them until we chanced to discover them."

Her answer is that the five senses are not to be trusted for a moment. "Any supposed information coming from the body or from inert matter as if they were intelligent is an illusion of mortal mind—one of its dreams. Realize that the evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin."¹⁵

The words of Borden P. Bowne, late professor of philosophy in Boston University, are instructive at this point! "The order of experience is something which we cannot produce at will or dismiss at pleasure. Whatever our metaphysics, it is practically as real for

¹⁵ Science and Health, p. 384.

the most determined idealist as it would be for the most besotted realist. If any one is in doubt on this point let him make the experiment. Let him consider whether he could stand out-of-doors in scanty clothing through a January blizzard, whether he could swallow safely strychnine in large doses, handle a live wire, put his hand in the fire, chop off his fingers, sit comfortably on a cake of ice, renounce food, and so forth. Here is a large field for experiment for any one who doubts and wishes to try and see. And before long it will appear that there is an order of experience which for all practical purposes is real. That is, we do not produce it and we cannot escape it. We have to adjust ourselves to it whether we like it or not, if we expect to live.

“These things remain, whatever name we give them, and we have to adjust ourselves to them, whatever our metaphysics may be. Hunger may be an illusion, but the only known way of effectively dealing with it is by

securing a certain other kind of illusion known as food. So with cold and diverse other unpleasant facts, they may be illusions but they will be very grievous illusions unless we apply other illusions known as shelter, clothing, warmth and the like. Arsenic may be an illusion or non-existent, but we must not swallow it, nevertheless. A live wire may be an illusion but we must not take hold of it. Our bodies also may be illusions, but we must at least treat them in certain ways, otherwise certain other unpleasant illusions will be sure to arise. If they were absolutely real we should not be more bound by them than we are.

“A Christian Scientist who admits this differs practically from the rest of us in nothing but words. His theoretical difference, if there be any, lies in the field of metaphysics, and that is purely a matter of speculation. If he insists that his metaphysics can exorcise a blizzard or quench the violence of fire, or put to

flight the many ills that flesh is heir to, or do away with hunger and cold and pain, then, as just suggested, there is ample room for decisive experiment."

If you put your hand on a hot stove or a live wire "the supposed information" coming from that part of your body known as the hand and from the inert matter in the hot stove or the live wire suggesting to you that it hurts, that your hand is in a place of peril and that you had better remove it as fast as you can, "is not to be accepted," Mrs. Eddy says; all this, too, is "an illusion of mortal mind,—one of its dreams." Neither is the evidence of the senses to be accepted "in the case of sin." If with your own eyes you see a man committing some serious wrong against the person or the property of another you must know that this, too, is "an illusion of mortal mind—one of its dreams." It is a nice doctrine this, that the evidence of the senses is not to be accepted either in the case of sick-

ness or of sin; you can see at once to what results it might easily lead in the minds of the unthinking!

In fact, that evidence of the senses which suggests to most of us the desirability of a bath now and then is equally illusory. "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously thereafter in its native element."¹⁶

This would be bad news for the babies, who crow with delight over the morning bath and who by that bath are made more presentable and acceptable members of society, if their Christian Science mothers were disposed to take Mrs. Eddy seriously and give up that ancient and useful practice of washing little children.

The more we study the teachings of this remarkable system the more we recognize the

¹⁶ Science and Health, p. 411.

fact that these minds of ours are so misleading that we would really be better off without them. And so Mrs. Eddy thinks and says: "The less mind there is manifested in matter the better. When the unthinking lobster loses his claw, it grows again. If the science of life were understood it would be found that the senses of mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but with the genuine one."¹⁷

If we were all on the lobster level of intelligence we should therefore be much better off; when we chanced to lose our legs or our arms by accident or by necessary amputation, we could at once grow them again and the artificial limb business would vanish like "a dream shadow."

I have quoted these twelve passages from "Science and Health" as they stand printed

¹⁷ Science and Health, p. 484.

there by her own publisher and with her own imprimatur. And this book is the Christian Science Bible! This is the book which is read in all the Christian Science services of the land every Sunday—the only book which is read in those services aside from a few passages of scripture! This is the book in which the little children who are just forming their notions of life are being drilled! And because of the stupidity, the irrationality, and if put into practice in every-day life, the dangerous immorality of some of the principles there laid down, I arraign the Christian Science system as a piece of cruel and wicked humbug.

You may have laughed when you read some of those statements. Why did you laugh? That book is read in every Christian Science congregation every Sunday, and the people there do not laugh. I have heard things said and read in their meetings funnier by far than anything I have quoted here, and no one laughed,—no one even smiled. I did not smile

myself, for when I am present at any manner of religious service which is sacred to others, it is sacred to me while I am there. After I got out I laughed immoderately for an hour to catch up with my sense of humor.

The people in the Christian Science meetings do not laugh because in taking leave of their senses (as Mrs. Eddy urges them to do in her book) they also take leave as a rule of the sense of humor. Mrs. Eddy herself was quite devoid of the sense of humor, as I discovered when I attended her lectures. She showed this limitation when she came to name her new movement. With the whole English language open to her and with dictionaries lying around everywhere in Boston, she could think of nothing else to call it but "Christian SCIENCE," when as a matter of fact it denies and defies the fundamental principles of scientific procedure and is the last thing in the world which any man of science would name as having any standing whatever in the do-

main of legitimate science. The naming of the movement was one of the choicest bits of humor perpetrated upon us in the nineteenth century, but it never occurred to Mrs. Eddy or to any of her devoted followers that there was anything funny about it.

The statements of her book are funny, but some of them are also serious and dangerous. If put into practice they would imperil the health of whole communities. On page sixty-nine of "Science and Health" Mrs. Eddy says, "One disease is no more real than another. All disease is the result of education and can carry its ill effects no further than mortal mind maps out the way. Christian Science heals organic disease as well as functional. *It handles the most malignant contagion with perfect assurance.*"

It attempts to do just that, and therein lies peril for the rest of us. Some years ago, in Oakland, California, where I was a pastor at that time, a family living next door to one

of the families in my church had a little girl who contracted diphtheria. Her mother was a Christian Scientist, and she told the child that there was nothing the matter with her, that it was only a belief of mortal mind, and sent her out to play with the other children of the neighborhood and to go to school with them. The little girl went until she could go no longer—she was sick, and sick unto death as the event proved. The physician called in at the last moment when it was too late to do anything, pronounced the disease “malignant diphtheria”—and the child died.

Two of the children in the family next door contracted the disease, and the nurse who attended them also had diphtheria. Their lives were saved by the prompt use of anti-toxin and other scientific remedies; the only fatal case in the neighborhood was the one treated by Christian Science. But the expense of that illness thrust upon those innocent people by the disregard of all law and all common sense

on the part of the Christian Science healer and the Christian Science mother, the anxiety of that family and of other families over the possible fate of their dear ones, and the whole burden imposed upon that neighborhood by such insane and criminal carelessness is but a single instance of the peril involved in having the teachings of this system put into practice. When Christian Science healers undertake to "handle the most malignant contagion with perfect assurance" let the public "stop and look and listen"—it is a "dangerous crossing."

Similar occurrences were taking place in Chicago and in New York and Boston. There was such an outcry on the part of the people and such pressure was brought to bear by the authorities that Mrs. Eddy felt compelled to issue this edict: "Mrs. Eddy advises that Christian Scientists do not at present heal contagious diseases!" Upon another occasion she made this friendly suggestion: "For the present Christian Science healers are counseled

to obey the law in regard to contagious diseases." For the present! They are looking forward to something better than obeying the law by and by. They had shown themselves unwilling to report cases of contagious disease or to counsel their patients to observe those regulations which are a part of the common usage of all civilized countries, but now they are counseled to obey the law "for the present."

This edict which Mrs. Eddy reluctantly issued gives away her whole case. If as she states in her book "one disease is no more real than another," and all disease is simply "an illusion of mortal mind," then there are no contagious diseases where her healers need to "obey the law." She gave away her whole case when she admitted the existence of contagious diseases with their attendant perils, and issued that manifesto.

But even so, the community is not protected. What is a case of contagious disease? Who is to decide that point? I am as intelli-

gent, perhaps, as the average layman in medicine. It may be that I have read more medical books than has the average layman. Yet I am frank to say that I am not competent to decide in the earlier stages of the disease whether a child has scarlet fever or only chicken pox or some harmless rash. I am not competent to say whether the child has malignant diphtheria or only a bad case of sore throat. This is a question of diagnosis, and I have not been trained in the science of diagnosis any more than has the Christian Science healer! And because the healers and the Christian Science people decline in most cases until it is too late to call in any one trained in diagnosis, the course they pursue when they undertake to "handle the most malignant contagion with perfect assurance," remains a menace to the health of the community.

But there is a further charge to be made against their system—it is a menace to the mental life of the whole generation of children

who are being brought up under its dwarfing influence. Imagine the effect upon the unfolding mental life of children where they are drilled Sundays and week days, at the places of worship and by the conversation of their homes, in such statements as those which I have quoted! Picture the effect of having a young mind soaked in such irrational principles as those which lie at the foundation of the movement! The children are put out of line with the whole intellectual development of their day; they are taught to array themselves against scientific methods of thought and action; they are taught to regard themselves as in open antagonism to the best knowledge of their time in regard to great sections of human interest. In what a false and hurtful position are the children of that movement placed!

This is the reason why one cannot name any professors of psychology, philosophy, logic or ethics in the first class colleges and universities of the land who are Christian Scientists.

One cannot name any professors of physics, chemistry, botany, biology, geology or astronomy who are Christian Scientists. We find in those chairs Catholics, Protestants, Jews, Presbyterians, Unitarians, agnostics, what not, but not Christian Scientists. The intelligent professor knows that the teachings of Mrs. Eddy's book are in open opposition to the very principles upon which rests the science he is appointed to teach. He knows, too, the dwarfing, distorting influence which that system exerts upon the mind in its formative period.

The brain may be drugged with whiskey or with morphia, and the immediate effect is to make the man feel strong and at peace with himself and with the world. But that persistent drugging of the brain, causing the man to feel strong and happy when he is neither, works out as we know frightful aberrations and abnormalities, until at last he pays the full penalty for his false method. One may also

drug the mind by plying it with false statements and the stimulus of false suggestions. The patient may feel better for an hour, for a week, for months perhaps, if the dope is kept up. But here also the drugging of the mind into a false sense of what is true, drugging it until the real is unreal and the unreal is real, is attended with direful results. The whole method of that system is especially injurious in its effect upon the unfolding mental life of children.

But how shall we account for the cures? Some of them I do not have to account for. I was called in a little later to conduct the funeral service. A lady in Oakland, California, whom I knew very well was suffering from tuberculosis of the lungs. Her husband did everything that money and affection could do for her relief, but apparently without result. Finally in her desperation she wanted to try Christian Science, and although he personally had no faith in it, he at once arranged

for her to have that treatment. She felt better for a time. And one of the Christian Scientists meeting one of our Church Trustees on the street, exclaimed, "How glorious it is that Mrs. ——— (naming the lady) is entirely well again." "Is she?" he asked with considerable surprise, for he was a friend of the family and knew the gravity of her condition. "Oh, yes, she has been entirely healed by Christian Science." And that cure was celebrated with fervor in the Christian Science congregation! A few months later the husband sent for me to conduct the funeral service and to speak such words of comfort as I might to him and to the motherless children. His wife had died from tuberculosis of the lungs as the physicians had told him months before was inevitable.

The celebrated English earl who wrote the famous article in the *Cosmopolitan* some years ago on "The Truth About Christian Science," relating therein how he had been entirely

cured of "fatty degeneration of the heart," which eminent London surgeons had pronounced incurable, made quite a sensation. It was a beautiful article, and the magazine had a big sale. The utterance of the nobleman was received with loud acclaim by Christian Scientists in this land and in England. The only drawback about it was that in less than ninety days after the article appeared, the earl suddenly died from the very disease which the London surgeons had pronounced in his case incurable,—fatty degeneration of the heart.

Mrs. Eddy professed to be able to cure cancer and to have cured cancer when, according to her published statements, "it had eaten into the neck until the jugular vein was all exposed." Yet she allowed Mrs. Mary A. Baker, the widow of her own brother, a woman for whom in published letters she had professed the greatest affection, to die a lingering and painful death, stretching from months into years, from cancer of the breast.

The challenge has been made east and west, north and south, again and again, for them to show a single serious case of organic disease cured by their methods where the fact of the disease was established by competent diagnosis and the fact of cure similarly established, and the challenge has not been met. This is not a challenge that a miracle should be worked to confound the unbelievers—that would be manifestly unfair—it is only calling upon them to produce the evidence upon which they are basing these extravagant claims which mislead the people.

In an organic disease there is the actual destruction of tissue. In the functional disease there is the irregularity or abnormality of action in some function, due perhaps to some nervous disorder, without the destruction of tissue. To state the distinction in more technical terms, “an organic disease is one where there is structural lesion”; a functional disease is one where the function or secretion of some

organ has been vitiated, but where its structure is little if at all changed. It is in this realm of functional troubles by the use of forces which are much better understood and much more successfully used by other schools of healing, to be discussed later in these chapters, that Christian Science has won whatever success may be honestly placed to its credit.

The limitations attaching to the healing of disease by the power of suggestion are recognized by all men who have the scientific habit of mind, and allowance must be made for them. "The way of Christian Science is strewn with broken hearts and maimed bodies, ruined health and lives sacrificed, because under the hypnotic spell of Mrs. Eddy her subjects have refused except under compulsion of public indignation or of the law to make such allowance."¹⁸

I have not deemed it appropriate to enter into any discussion of Mrs. Eddy's personal

¹⁸ *Powell, Christian Science*, p. 200.

character or of the autocratic methods she employed in directing the movement and in controlling its immense financial resources. I have tried rather to discuss the system on its merits, as indicated by the claims advanced in the statements of its own authoritative book, quite aside from the personal factor. In view of the perils it involves to the health of whole communities, in view of the dwarfing effect it has upon the minds of children, in view of the abnormal state of mind and heart induced in its adult followers, I protest against what the leaders are doing in trading upon the credulity of thousands of honest people, in imposing upon them a gigantic system of pious nonsense and in encouraging in them a selfish disregard for the sufferings of their fellows in a way that makes against the development of wholesome moral life.

The apostle said, "Prove all things; hold fast that which is good." In the effort to bring to bear upon the correction of certain

physical ills those mental and spiritual forces which have value for these particular troubles, there is something exceedingly good. The various mistaken efforts in this direction at this time stand as a protest against and a rebuke to the inattention of the Christian Church to this form of help. It is for the church to sift out the wheat from the chaff in the present popular interest and to conserve for the relief of its suffering people all the elements of good.

I personally have reason to be profoundly grateful for the help to be gained from this line of effort. I was below par physically during most of my boyhood and early youth. But some years ago I learned how to use the forces of recovery, seen and unseen, in a more effective way; the method of it I shall have occasion to discuss more fully in some of the chapters which follow. I suffered this handicap at the start, but for the first twenty-five years of my active ministry as a pastor, I never missed any kind of an appointment, week day

or Sunday, because I was sick. Headaches, colds, indigestion, sore throat, or more serious maladies from which clergymen sometimes suffer,—for all those years I was able to resist them all so that I met every engagement. In doing this I was greatly helped by methods of which Christian Science is only an awkward, confusing caricature. I have not been healed of cancer or Bright's disease any more than the Christian Scientists have, but during all of that period I worked steadily and strenuously, ready for duty day in and day out, week in and week out, without interruption from physical illness.

I will only add this further word,—our common Christian heritage in the Gospel of Jesus Christ for any one who will study that message with a receptive mind, an honest heart and a resolute will, opens the way into all the unseen helps available for increased physical efficiency. One need not take leave of his senses. One need not indulge in any mental

hysterics or intellectual shuffling about the unreality of things in general. One need not stultify himself by breaking with the intellectual methods of his generation in order to follow the vagaries of this autocratic lady from Boston. The followers of Mrs. Eddy have no resources open to them in their system which are not open to us all. If one will only seek by study, by prayer, by an obedient, aspiring life, to enter more deeply and vitally into the meaning of the message which Jesus uttered at the opening of his ministry,—“The Spirit of the Lord is upon me because He hath anointed me to preach good tidings to the poor; He hath sent me to bind up the broken hearted, to preach deliverance to the captives and to set at liberty them that are bruised”—he may in his own personal experience go far along the road toward the realization of the claim that He forgives our iniquities and heals our diseases.

IV

THE EMMANUEL MOVEMENT

IV

THE EMMANUEL MOVEMENT

THE apostle of old believed in the principle of the division of labor. He maintained that the interests of the physical body are best served when each member does its own appointed work and does not undertake to do the work of some other member for which it is neither adapted nor trained. 'A man will be more useful if he does not try to walk on his hands, as skillful acrobats have been able to do, nor to write letters in curious fashion with his feet. Let each member fulfill its own appropriate office.

The interests of society as a whole will be best advanced when we recognize the fact that there are diversities of gifts but the same Spirit.

In diverse ways divers men can serve the common good as each makes his own contribution along the line of his particular capacity and training. "To one is given the word of wisdom by the Spirit and to another the gifts of healing by the same Spirit." This general principle indicates my personal attitude toward that interesting development in modern religious life known as "The Emmanuel Movement."

Dr. Elwood Worcester, who was at the head of this movement, was formerly located in Philadelphia where he enjoyed a close friendship with Dr. S. Weir Mitchell, one of the most eminent nerve specialists in this country. He then went to Boston as rector of the Emmanuel Church and Dr. Samuel McComb became one of his associates. While neither of these men had ever studied medicine, Dr. Worcester had studied psychology at Leipsic under Wundt and had taught it for several years at Lehigh University. Dr. McComb had stud-

ied psychology at Oxford, and both of them were interested in the principles of mental healing.

They were men of warm sympathies and they desired to do something for the physical relief as well as for the moral upbuilding of the needy people who came within their reach. They started a tuberculosis class where the poor people who could not afford to go to the Adirondacks or to Arizona were instructed how to sleep out-of-doors on porches or on the fire escapes, or by the use of those modern window appliances, where the head is out-of-doors while the rest of the body is indoors. In this way, even in the narrow tenements of the poor, something was accomplished for their help, in combating tuberculosis of the lungs. The people were also taught useful ways of caring for their health and were instructed how they might avoid contracting or communicating that dread disease which takes its terrible toll every year from the rich as well

as from the poor, but especially in the narrow, crowded tenements of the less fortunate.

Then these men at Emmanuel Church broadened the scope of their work, and started the "Emmanuel Health Class." From the first they showed a sanity of method which lifted this movement out of the class of sporadic faith cures which are made up mainly of good intentions and excitement, and out of the class of those other movements, which are curious mixtures of wild, irrational metaphysics and dogmatic assertion coupled with a total disregard for scientific values or methods of procedure. No patient was treated at Emmanuel Church until there had been a competent diagnosis of the case by a regular physician indicating that there was no organic disease demanding medical or surgical treatment, and that the case was one which could properly be treated by psychic methods. If these facts were established by competent diagnosis

then the case was taken up by the men at the Emmanuel Church.

The suggestion was given in a room at the church with helpful surroundings by Dr. Worcester or by one of his associates. In addition to these morning and evening clinics, they maintained a weekly public service which was in reality "a health class." There was the reading of Scripture, prayer and a twenty-minute address, followed afterward by a half hour for testimony or for social intercourse. In addition to the instruction given by the rector and his assistants, these meetings were addressed by Dr. Richard Cabot of Boston, Dr. Barker of Johns Hopkins, Dr. Putnam and other well known specialists in the medical profession. The topics discussed were such as these: Worry; Anger; Habit; Suggestion; Insomnia; Nervousness; Peace in the home; What the will can do; What prayer can do, and other similar subjects of immediate interest to those who were suffering from the sort

of maladies to which this movement especially addressed itself.

In sensible fashion these men did not disdain the use of drugs or other material agencies as do those healers who have lost their heads. If the desired result could be attained more easily and more surely by the use of a drug than by the employment of suggestion, they did not hesitate to advise the use of the material remedy. If the headache was found to be due to eye strain or to astigmatism, they believed that an oculist and a pair of spectacles would accomplish more than a train load of suggestion. If medicine or surgery was indicated, they promptly advised the patient to avail himself of the help of men trained in the use of those lines of treatment.

They rightly believed that since God uses sunshine, fresh air and nourishing food, which are all material agencies, to increase health, He will not disdain the use of those other material agencies which experience has found

valuable. There is no more piety in undertaking to be healed of some disease by suggestion than by quinine; if the disease happens to be an attack of malaria the use of quinine or the fluid extract of eucalyptus would be more directly in harmony with what we know of the will of God. In either case the patient is simply using some agency created and appointed from on high for that beneficent purpose.

These earnest, unselfish men at the Emmanuel Church accomplished a great deal of good. Doctor Richard Cabot of Boston made a careful study of the results of their efforts and gave a detailed account of his findings. He studied the records of one hundred and seventy-eight cases. In eighty-two cases of neurasthenia, twenty cases were much improved, sixteen slightly improved, seventeen not at all improved, and in twenty cases the final results were unknown. In cases of alcoholism, eight cases out of twenty-two were

much improved. In other cases of fears, fixed ideas, obsessions, and hysteria about one-fourth of the patients showed real improvement from this line of treatment at Emmanuel Church. There was also an encouraging percentage of success in the treatment of those addicted to the use of drugs, morphia, cocaine and the like. Many sad, discouraged men and women were lifted into new hope and enabled to take up the old life again with a better prospect for victory. Some who were meditating suicide, through the loss of all interest in life, were restrained and put in the way of living honorable and useful lives.

All this is beautiful, and every man with a heart in his breast thanks God for it. It is impossible, as these men pointed out, for the church to close its eyes to the example of its Founder who not only preached his Sermon on the Mount, but opened the eyes of the blind and caused the lame to walk. It is impossible for the church to disregard that portion of its

great commission which says "Heal the sick" as well as "Preach the Gospel." When the church does neglect its duty at these points and where physicians are indifferent to the value of mental and spiritual forces in overcoming disease, we may look for a full crop of those queer cults which have been misleading numbers of people in recent years.

The people want to know what help can be found along this line. The rapid growth of these strange cults, covered all over though some of them are with such nonsense as might well crush them, is a significant symptom in our twentieth century life. The immense popularity of such books as Ralph Waldo Trine's "In Tune with the Infinite" and Annie Payson Call's "Power through Repose" and Charles Brodie Patterson's "The Will to be Well,"—all indicate the wide interest in and the popular insistence upon knowing what can be gained in that direction for physical efficiency and for spiritual peace.

The founders and the friends of the Emmanuel Movement, therefore, had an idea that it should be widely extended; that many churches and many ministers should take it up as a part of their regular work. A branch of this movement was established with the approval of the Bishop of the diocese in connection with St. Luke's Hospital in the City of San Francisco. Here and there over the country in various other denominations there came to be little out-stations of the Emmanuel Movement.

What should be the attitude of intelligent churches, ministers, and physicians toward this plan for the wider introduction of this line of effort? Would such an extension of the Emmanuel methods be wise? Personally I do not believe that it would be wise. I should be more than sorry to see an ordinary church transformed in any measure into a hospital or a sanitarium for nervous diseases or to find the minister holding clinics or undertaking to

practice medicine as an amateur. By my own studies along this line for the last thirty-six years (as indicated in an earlier chapter) and through my wide experience in a large parish with people suffering from nervous disorders, I might perhaps be as well qualified for such an effort as is the average pastor, but I should shrink from such a responsibility. Dr. Worcester and Dr. McComb were exceptional men; they had exceptional training in psychology, but even so, the popular interest felt in this movement at its inception was not maintained for any considerable length of time.

There was a period when the Christian church had practically everything under its control. If people went to the theater it was to see some morality play like "Everyman" or to witness some scriptural presentation like the "Passion Play" at Oberammergau. If they traveled, it was commonly a pilgrimage to some shrine or perhaps to the Holy

Sepulcher at Jerusalem. When children went to school, they were taught by monks or nuns; the ecclesiastical origin of popular education is indicated by the caps and gowns of academic life. Secular authority took its sanction not from the consent of the governed or the suffrages of the people, but from the sacred anointing and coronation of some official by the church—the king was “the Lord’s anointed.” In like manner when people were sick, some official of the church anointed them with oil, prayed over them and perhaps administered such simple remedies as were known to the rude practice of that early time.

Whatever we may think of this régime in its own day, it has gone. Do we want to return to it or to any considerable measure of it? Do we want to confuse the work of the physician, for example, with the work of the minister of religion? I do not believe that we do. It would be bad for the physician, still worse for the minister and worst of all for

the community. If we should come to have any widespread practice of medicine by the untrained,—for this is what it would mean,—the very fact that it was being done in the name of religion would tend “to break down the confidence of the people in the value of expert knowledge, to raise in them false and unwarranted expectations, to feed fat superstitious sentiment and to blind many a mind to the solid, verifiable order of life in which our work must be done.” It would have a tendency to do what Christian Science has been doing in wholesale fashion in muddling the minds of its devotees beyond all possibility of normal action and expansion. To one is given the word of wisdom, the word of moral instruction and of spiritual appeal, the word of comfort, uplift and invigoration for the inner life; to another is given the gift of healing by a difference of operation but by the same Spirit. It is best that this important distinction should be kept clear.

Suppose that the case has been diagnosed by a competent physician and that there is no organic disease present, what a responsibility for the minister of religion to take over into his care some nervous sufferer! He is invading what is perhaps the most delicate and difficult domain of medical science, the treatment of nervous disease; and he is doing it "without medical training enough to enable him to pass the first year's examinations in any reputable medical school in the land."

Good intentions and ordinary common sense are not sufficient for many of the responsibilities which confront us. They are not sufficient, for example, to determine whether some individual is suffering from appendicitis, to decide whether an operation is imperative, or to indicate how that operation can best be performed. No man in his senses would think for a moment that his good intentions and common sense, his sympathy with the sufferer and his smattering of medical knowledge would

warrant him in using the knife upon his fellowman in such a case. And in that delicate and difficult domain of nervous disease, good intentions and common sense, joined with a general knowledge of psychology, are in like manner inadequate. Such a combination should not presume to take an invalid out of the hands of the physician trained and fitted for that particular line of treatment.

I believe in all that I have written in another chapter on "the power of suggestion." I believe in it because I have tested the claims there advanced by long experience. I believe that it is good for the minister to go to the sick room and to the hospital. He might well make his visitation of his people a kind of general treatment. If he is a wise and good man, he can oftentimes by his sympathy, his tact, and his religious faith give aid to the physician, to the nurse, and to the members of some anxious household in what they seek to do for the sufferer. But he can best do all

• this when he goes as a minister of religion and not in any sense as an amateur in the practice of medicine. He wishes to help every one of his people in all the ways that he can. But he had best not take any patient for a day, or for an hour, out of the hands of a physician who has been trained to do a work for which he has not been trained. Let the parson stand as his ally, but not in any sense as a substitute for him. To one the word of spiritual wisdom and to the other the gift of healing, by the same Spirit!

We will suppose again that the case has been diagnosed by a physician as one not suffering from organic disease and then is turned over to the minister as a case which could be properly treated by psychotherapy. The wise physician in treating a patient often modifies his diagnosis as time goes on. He learns more about the case and there may come the development of new symptoms. The diagnosis of a month ago may not be a proper diagnosis to-

day. Who is to decide all these questions when the patient is no longer in the hands of one who has been trained in the science of diagnosis?

Suppose it is a case of neurasthenia and not a tumor on the brain! Shall we in endeavoring to utilize the aid of mental and spiritual suggestion, neglect those physical factors which enter into the treatment of such disorders—such matters as diet, massage, baths, douches, electricity, and what not? If we are not to neglect them and the minister himself is to prescribe along these lines, as well as administer mental and spiritual treatment, then we simply have an amateur instead of a trained man using those agencies which may be employed in such a way that they will count for good or may be employed in such a way as to work serious injury.

I find myself in hearty agreement with that clear word of Professor Freud of Vienna, one of the leading psychologists in Europe. In a

public address in this country he uttered this word of counsel,—“When I think that there are many physicians who have been studying psychotherapy for decades who yet practice it with the greatest caution, this introduction of a few men without medical, or with only superficial, medical, training, seems to me of questionable good.”

I agree also with the late Professor Munsterberg of Harvard who believed that the Emmanuel Movement, if widely copied, would cheapen religion by putting the emphasis as to the meaning of life upon personal comfort and the absence of pain rather than upon character. Dr. Worcester and Dr. McComb are wise men and they may be able to keep this distinction clear, but hundreds of little ministers who undertake the same task (just as thousands of little reformers were emboldened by the dramatic experiences of Dr. Parkhurst in New York to attempt work similar to that of the heroic and devoted prophet of right-

eousness in Madison Square) may not always be able to keep that vital distinction clear.

“But it is such an opportunity for the church,” men say, “in these days of spiritual apathy when so many men are turning away from the church! What a magnificent chance to bring the people back and to fill the pews!” This is undoubtedly true. It would, if generally adopted, “fill the pews,” for a time at least. For that matter if some minister were to announce that by the grace of a rich man in his congregation, he would give a silver dollar to every person present at the service next Sunday evening, that, too, would “fill the pews.” It would fill them to overflowing as long as he might be able to keep it up, no matter what he preached about or whether he preached at all. But what would become of religion meanwhile? What would become of the church as a moral leader, as a source of spiritual inspiration, as a character-forming agency! The minister would have a crowd,

some needy people would get the silver dollars and the church as a form of spiritual uplift would be gone!

If there is one place on earth where it ought to be made plain, beyond all possibility of misunderstanding, that personal comfort and the absence of pain are not the first nor the main considerations in life, it is in the Christian church. Health is important, but health is subordinate to other more vital interests. The main question is not as to whether some man may continue to live for fourscore years or even to fivescore, but what sort of man he intends to be during that period of moral opportunity. "What shall I eat?" and "What shall I drink?" and "How will it agree with me after I have eaten it?" are necessary inquiries, but they are secondary. The first question is, *Am I worth feeding?* Is it important that I should be kept alive and well? Does the world need men of my type? The life is more

than the meat or the medicine administered to secure the continuance of that life.

The old order of procedure has not been changed by an Act of Congress nor by the wild fancies of fanatics; it has not been changed by the lazy wish of those who are too feeble to fight nor by the kindly, useful service rendered by the men who were responsible for the Emmanuel Movement. It still stands—"Seek *first* the kingdom of God and His righteousness." Then afterward, on that secure basis, "other things" by other forms of effort may be "added." It is not for the Christian church to lead off in abandoning that divine order of procedure.

Suppose the minister of the parish were ever so much more competent than he is commonly believed to be for the practice of medicine, and suppose it were deemed desirable that he should enter into competition with the physician in the treatment of certain kinds of nervous disease, even then how would he find the time to attend

to that work in anything but a superficial fashion which would be morally wrong as well as sadly ineffective? It only takes a moment to write a prescription and it does not require any great amount of time to perform some surgical operations. But to possess one's self of the history of a case of nervous disorder, neurasthenia, hysteria, melancholy, to learn all the facts and discover all the symptoms which are significant in what is regarded as the most delicate and difficult department of medical science, until one is able rightly to prescribe, —this requires the work of hours and of days, it may be of weeks and months. No man who is striving to make himself useful along the line of moral and spiritual leadership can do that as a kind of side issue which he has taken on in addition to his regular work. No man has the time, to say nothing of the ability, to do that except some specialist who has been trained for that particular work and whose main business in life is to render that special

form of service to mankind. To one is given the word of spiritual wisdom and the opportunity to speak it out helpfully; to another the gifts of healing and the chance to exercise them usefully by the same Spirit.

More than that, I question the wisdom of holding regularly a church service for the consideration and treatment of nervous troubles. Some people in the community would be greatly helped by the instruction and the sympathy of such a service. Other nervous sufferers who would almost certainly be attracted by it might be greatly harmed by the same service. A very little strychnia is useful as a nerve tonic, and a little more strychnia will act as a deadly poison destroying life. A certain measure of sympathy may save a nervous sufferer from despair, and a certain larger measure of sympathy unwisely expressed may induce that same sufferer to lie down and lapse into helpless, hopeless invalidism where a hard resolute fight would have brought victory. It

does not seem possible to administer either strychnia or sympathy in wholesale fashion to a crowd of patients. The regular church service for administering treatment to nervous diseases would both kill and cure in any miscellaneous company of sensitive or depressed people who might thus be brought together. I do not know of any wise nerve specialist who deals with his patients in classes; and I do not believe the Christian church is any more competent to undertake such wholesale methods.

It would furthermore be calculated to develop an epidemic of nervous and mental troubles. It is a well-known fact that when medical students are studying the various diseases a considerable percentage of them develop temporarily the symptoms of the very diseases which are thus engaging their minds. These medical students as a rule are healthy-minded, vigorous young men. Imagine the result where a company of suggestible and in many cases nervously disordered people were

brought together once a week for the consideration of nervous troubles. They would have suggested to them more ills than they had ever known about before, and in many cases would go away to reproduce in their own experience all manner of hysteria and neurasthenia.

It does not seem wise for the Christian church to single out a solitary therapeutic agency, suggestion, whether given in the fully conscious or in a semi-hypnotic state, and upon that one agency rear a new department of church work. This is precisely what the Christian Science people have done. They have built their entire system of ministering to human suffering upon one agent, and they not only neglect, they are openly taught by their leader to think scornfully of other agencies, drugs, surgery, electricity, baths, exercise, which God has ordained for our physical help. To build a new form of church life upon a single remedial agency does not seem wise even though the minister may be conscientiously

trying to act in conjunction with the physician by having him diagnose the case at the start, or by referring to him cases where suggestion is not especially indicated. The simplest sort of mental life represents a bewildering complexity of elements and forces. And for the proper treatment of any sort of nervous trouble it may be that other agencies beside this useful and powerful one of suggestion should be utilized.

The most friendly relations and the highest form of co-operation between the doctor of medicine and the minister of religion can best be secured where both realize that each one has a distinct function to perform for the service of humanity and where both realize that each can best aid the other by attending strictly to his own business. The spiritual ministry, which quiets the mind, steadies the nerves, and fortifies the will, is of great value to the doctor of medicine in his fight against disease. And conversely the removal of pain and the strength-

ening of the body opens the way for a more complete realization in that individual life of those high ideals held aloft by the minister of religion.

It is for the minister to say steadily, "Seek first the kingdom of God and His righteousness, for this is the only adequate basis upon which all the great interests of life may safely rest." It is for the physician to say, "Seek health, not because it is the highest good in life, but because a wholesome attention to those commanding spiritual ideals is not possible where the body is racked with pain, and because the perfect realization of them can be best attained where there is a sound physique, as a basis for mental and spiritual advance."

Let young physicians in the medical schools be more fully instructed in the principles of psychology as well as in the facts of physiology. The mood and the need of our age demand it. By that thorough study the physicians themselves will be made more competent to render

service along those lines, and they will be the more inclined to look upon the offices of religion with sympathy and to invite the co-operation of the minister of religion.

Let ministers of religion forsake any secondary ambitions they may have to become amateur dabblers in medicine; let them strive to be more fully competent in aiding the people "to live in the vision and service of the greatest ideals of the race." Let them study to be workmen approved unto God, guiding and inducing the people to lay hold upon those forces seen and unseen which make for the realization of those greatest ideals. In this diverse yet sympathetic service, the interests of the community will be best advanced towards that worthy consummation in health and in character where the Lord of all the higher values forgives all our iniquities and heals all our diseases.

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THE METHOD OF COUÉ

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THE METHOD OF COUÉ

FOR many years the professors of Psychology and of Medicine at the School of Nancy in France have been noted for their interest in the utilization of mental and spiritual forces in the treatment of certain forms of disease. Liebault and Bernheim in the earlier group, Charles Baudoin and Emile Coué in more recent times, have been outstanding figures in this field of effort.

The theoretical basis of healing through auto-suggestion has been thoroughly and intelligently discussed by Professor Baudoin in his well-known book "Suggestion and Auto-Suggestion." The technique of this mode of healing has been widely introduced and popular-

ized through the books and later by the visit to the United States of Monsieur Coué. While he was in this country I was privileged to attend some of his lectures and clinics, thus making a limited study of his general method at first hand.

He impressed every one as a man of beautiful simplicity, with a kindly, generous spirit, a warm, active sympathy for suffering humanity and absolute sincerity of purpose. His own personality is his main asset. There are clearer and more effective exponents of the art of mental healing, but the quality of Monsieur Coué's own inner life, coupled with his knowledge of sound method in this field, has given him a certain preëminence in this line of practice.

When he was giving public demonstrations of his methods in Tremont Temple, Boston, for example, the lame, the halt and the blind gathered about him as they used to gather around the Great Physician in Galilee. They came by the thousand to look into his friendly

face, to hang upon his words and to follow his movements, with a great, warm hope in their hearts that here at last help might be found from some source unseen sufficient to meet and relieve all their ills.

Monsieur Coué was careful to make clear from the very outset that he did not undertake to work miracles—he disclaimed altogether the presence of any superhuman element in his work. He insisted that he was not a healer. He assured the waiting people “that he possessed no healing power and that he had never healed a person in his life.” He urged upon them the fact that “they carried in themselves the instrument of their own well-being. The results to be achieved would be due to the realization of each person’s own thought.” Coué was there merely to serve as an agent for calling those latent powers of recovery in the patients themselves into effective action.

He made much of the spontaneous, automatic operation of those forces when once they

are properly awakened and directed. "You have been sowing bad seed in your Unconscious," he would say. "Now you will sow good seed. The power by which you have produced those ill effects will in the future produce equally good ones." It was like the Master's word in the early days of his ministry. "The Kingdom of God is as if a man should cast seed into the ground and should sleep and rise, night and day, and the seed should spring up and grow, he knoweth not how."

Coué's manner and tone were varied as he adapted himself to the particular temperament of the patient he would treat. Sometimes he was firm and unyielding, as he opposed the spirit of depression and helplessness, to which some chronic sufferer had surrendered. He was almost as peremptory as the Master was when He said to the cripple "Rise, take up thy bed, walk!" Sometimes in kindly fashion he would almost make merry over the absurdity of the idea that some form of disease should be

permitted to tyrannize over a human being. He would not have people kotowing to their ills.

“His denial of the dignity of disease is characteristic of his method and practice. No homage is paid to it as to a Dread Monarch. It is gently ridiculed, its terrors are made to appear second rate, and its victims often end by laughing at it.” It has been openly recognized for many years that a keen sense of humor has genuine therapeutic value for certain disorders. A merry heart often does more good than medicine. “Laugh and grow fat,” is a principle which rests securely upon physiological fact as well as upon the methods of a sound psychology.

In his lectures Monsieur Coué made much of the steady, unrelenting influence of the unconscious or subconscious mind upon our whole well-being. “The unconscious plays the part of the supervisor over our physical processes. Digestion, assimilation, the circulation of the blood, the action of the lungs and kidneys and

all the vital organs are controlled by this agency. Our organism is not a clockwork machine which once wound up will run of itself—its processes in all their complexity are supervised by the mind. It is not the intellect, however, which does this work but the Unconscious. The Unconscious never sleeps—during the sleep of the Conscious it seems to be more vigilant than during our waking hours.”

This is the reason why Coué feels that the use of auto-suggestion will be more efficacious where it is practiced just before we go to sleep and immediately upon our awaking. The subconscious mind is at that time in a more receptive and responsive condition; and during the hours of sleep it enjoys an unusual opportunity for making its influence determining.

His emphasis upon the function of the subconscious aids him in preventing the development of that self-centered, introspective, complacent type of mind which frequently leads to such undesirable results. He would not have

his patients constantly studying themselves, scrutinizing their own tongues, taking their own temperatures, looking into the mirror to note their own mental reactions and their nervous complexes, pulling up the beans of their own planting to see if they are growing. All this he would deem morbid, unwholesome, deleterious. It would increase rather than diminish the ranks of those self-pitying people, who already are a burden grievous to be borne, leaning heavily upon the sympathies of their friends and relatives.

No more would he encourage the silly habit of adopting the ostrich's policy of sticking one's head in the sand and then declaring that disease and evil have no real existence. "The former attitude of mind leads to selfishness and egotism, the latter would lead to callousness." The right-minded realize that the demands of sympathy and friendship cannot be ignored without serious moral loss. With a clear vision of human need, they undertake to use their

intelligence in making their approach to pain and grief, helpful and redemptive, rather than passive and acquiescent.

Coué directs the attention to the imagination rather than immediately to the will. To one of his patients he said, "You have been making efforts. You must put your trust in the imagination, not in the will. Think you are better and you will become so. When the will and the imagination are at war, the imagination *invariably* gains the day. This explains why we get such unsatisfactory results in the treatment of moral disorders when we aim at the reëducation of the will. What we have to work for is the reëducation of the imagination." Here is the faith which overcomes the world, because faith, according to the Scriptures, is the act of giving substance to things hoped for, the assuring evidence of things as yet not seen.

In his clinics he sometimes makes an effective appeal to the imagination of some patient who is in actual pain by applying these words

with a rising inflection, increasing emphasis and an appropriate gesture with the hand: "It is going, *going*, GOING, GONE." By the repetition of this simple formula the pain, where it does not arise from some serious organic trouble, frequently "goes."

Furthermore, Coué shows his practical good sense in not attempting too much all at once. He would have the babes in the practice of auto-suggestion learn first to creep before they undertake to go about "walking and leaping and praising God." First the blade, then the ear and then later in the autumn, when all of these vital processes have had time to work out assured results, the full ripe corn.

In going upstairs people succeed better where they first place their feet firmly on the lowest steps, taking the others in order, rather than by attempting to reach the top of the stairs at a single bound. "We should never set our faith a greater task than it can accomplish. A patient suffering from deafness would

be ill advised to make the suggestion, 'I can hear perfectly.' ” In the initial stages of treatment by auto-suggestion, such an idea would call up its contrary and arouse the antagonism of other faculties. The milder suggestion that improvement in hearing is in process of realization and that ultimate recovery may finally be gained by diligently following the road indicated, would be much more likely to secure the desired result.

Here is Coué's celebrated formula which has been so widely quoted and so often parodied as to become equally familiar with "Safety first" or "Eventually, why not now?" He would have each patient repeat to himself, audibly if possible, these words of cheer; "Day by day, in every way, I am getting better and better." He suggests the repetition of that formula twenty times just before one falls asleep at night, that its potency may be taken up and utilized by the subconscious mind during the hours of rest. Then immediately upon

awakening, while body and mind are still relaxed, he would have the patient repeat to himself twenty times that same formula of relief.

“Say it simply without effort, like a child absently murmuring a nursery rhyme. Thus you avoid the appeal to the critical faculties of the conscious which would lessen the outcropping.” Say it with faith; say it regularly; say it expectantly, if you would enjoy the full fruitage of this method of combating your own ills by the wise, persistent use of auto-suggestion.

Here his method is in exact agreement with the general practice of the New Nancy School, where the claim is made that “Everything is based upon the most precise observation and upon the keenest psychological insight.” The two main rules of procedure, according to Charles Baudoin, are these:

1. Every morning and every evening betwixt sleep and waking concentrate upon the

formula of general suggestion—"Day by day in all respects, I get better and better."

2. During waking hours when you are unexpectedly assailed by some mental or physical trouble, have recourse to the particular suggestion; "This is passing off. This too is passing off." Should the trouble persist, repeat this in the evening before going to sleep.

The hours of sleep, when the body is relaxed and the subconscious mind has its day in court, when imagination takes wings as witnessed by the fantastic dreams which often visit us and the will is held in abeyance, are indeed seed time and harvest for this particular mode of treating certain forms of disease. The life of many an unhappy patient has been transformed by the renewing of the subconscious mind through wholesome auto-suggestion regularly and systematically employed just before he fell asleep. He has been able to prove in abundant measure what that good and ac-

ceptable and perfect will of God is, in the accomplishment of his own recovery.

We find in certain minds a still more extended use of this unconscious cerebration. "The utilization of natural sleep after a period of mental concentration is peculiarly fruitful. Victor Hugo was well aware of this and his mode of life in Guernsey has become famous. He never wrote a line in the afternoon. At this time of day he went for a drive, immersed in profound meditation. Hypnotized, as it were, by haunting thoughts the poet would let his mind range amid his unfinished visions. Visibly cut off from his surroundings he would rarely exchange a word with anyone. The work thus initiated went on during sleep. At five o'clock in the morning he was seated at his writing table ready to record upon paper the poem which was now ready in his mind."

It is confidently believed by M. Coué that through the persistent use of his method any one may be able to look forward to a life in

which disease shall be a rapidly diminishing and perhaps an entirely negligible feature. He can reach the point where he will feel that he has within himself an effective means of repelling disease or of expelling it, should it for a time obtain some foothold in his system. He is confident that he will be kept in perfect peace, because his mind is stayed upon the abiding sources of speedy relief.

The chief weakness in the method of Coué would seem to lie in these two considerations: first, he does not apparently give adequate recognition to the fact that moral conditions have much to do with health and disease. The simplicity, the sincerity, the kindliness of his own heart, are such that literally he "thinketh no evil." He seems almost to ignore the fact that evil temper, wrong purpose and immoral habits underlie many of the ills to which human flesh falls a prey.

In the second place, he does not link up his method with the values and energies of a clearly

defined religious faith. It is of vital importance that to minds possessed by fixed ideas and by obsessions of various sorts, there should come some new, directing and compelling thought. But there is in my judgment a very appreciable difference in the measure of help to be thus obtained between that secured where the new idea is merely the thought of a new suit of clothes, which may be occupying the man's main interest, or the thought of getting better day by day in every way through the use of his own latent abilities, and the measure of help to be secured where the thought has to do with the God and Father of our Lord Jesus Christ, who is above all and through all and in us all for our eternal advantage, if we have our fellowship with Him and order our lives in active coöperation with his beneficent will.

Men are indeed transformed by the renewing of their minds. And for that process of renewal from within, there is no other thought to be compared for a single moment in its trans-

forming power with the thought of our personal relation to Him whom we call God. The man whose manner of life is such that in thought, in desire and in purpose he dwells in the secret place of the Most High will abide under the healing shadow of the Almighty. He will be able to move ahead, serene and undaunted in his perfect confidence that by his personal relationship to his Maker, he will be delivered from the snare of the fowler and from the noisome pestilence.

VI

THE HEALING POWER OF SUGGES-
TION

VI

THE HEALING POWER OF SUGGESTION

THERE is a lot of sound psychology in the scriptures where they offer us instruction along moral and spiritual lines. If any one would form the right sort of character the Bible says, let him go about it in a rational way. "Whatsoever things are just, whatsoever things are true, whatsoever things are pure, whatsoever things are honorable, whatsoever things are lovable, whatsoever things are reputable, think on these things." Let him pasture his mind and heart on them just as he sends his Jersey cow into the clover when he wants her to give good milk. Let these modes of thought furnish the delicate nutriment which is taken up into the structure of his inner life. "Be ye trans-

formed by the renewing of your mind.”—by the introduction of higher and finer forms of material to be wrought upon by the energies of your soul. Let the words of your mouth and the meditations of your heart be acceptable in the sight of the Lord,—let your speech and your thought, which are both under your control, be right and you will be made right throughout.

It is in this vein that the author of the familiar proverb offers his word of wisdom. “As a man thinketh in his heart so is he!” The writer does not mean that a single thought will transform a man either physically or morally. He means that states of mind, prevailing habits of thought, tend constantly to register themselves in bodily as well as in moral conditions. Morbid conditions of mind mean by and by morbid conditions of body. Weakness of will and irresolution, fear and worry, prepare a soil favorable for the seeds of disease and aid in its development. Healthy states of mind,

minds free from all grudge, bitterness and envy, minds free from anxiety, fret and distrust, minds filled with faith and hope and love, make for health as surely as do sunshine, fresh air and pure water. As a man thinketh in his heart steadily and insistently, be it up or down, so he tends to become. "The body is the general expression of past thinking," as that thinking has wrought itself out in terms of physical life.

Thoughts are things, powerful, dynamic things! If any one should tell a man suddenly that some one he loves dearly had met with a fatal accident, he would instantly turn pale, the blood leaving his face. A thought does that—not a drug nor a blow nor any physical agent whatsoever. Tell a man of honor that he is a liar and his face is aflame with indignation and moral resentment as the blood flows into it. It is a thought registering itself in certain physical changes. A thought will cause the blood to flow this way or that way; a

thought will work a radical change in the various currents of life. Now if one will utilize this force by intelligent, persistent, systematic habits of thinking, we can see at once how powerful it may become for good.

“A great deal of alleged physical suffering is primarily mental. A great many people have ‘fixed ideas’ of disease, pain, debility, fatigue, dread, inefficiency and inexpressible woes. Much more often than we realize these can be transplanted without surgery or medication. I do not mean that they are not real suffering; they are as real as the grave. But they are not grounded in physical infirmities and they are not to be cured by physic. The mind becomes possessed of a conviction that a certain part of the body is infirm and imputes pain to that part in spite of all the medicine in the world. Hundreds of people refuse to get well after the physician has cured them. It is not his fault and it is not their fault; they have simply had disease suggested to them until they

cannot think at all except upon that assumption. And for such conditions the stimulus of new faith and the reëducation of the whole mental outlook are needed.”¹

Suggestion, then, as I use the term in this chapter, means the influence exercised upon the body by the subtle power of ideas. The value of it in dealing with certain functional troubles, especially those of nervous or mental origin, is coming to be recognized by all intelligent physicians and by people generally. One can readily see the philosophy of it. The most vital functions we know, digestion, assimilation, circulation, elimination, are all of them constantly and profoundly influenced by the state of mind. “A merry heart doeth good like medicine,” the Bible says: a cheerful disposition affects all these vital processes. The old proverb, “Laugh and grow fat,” has physiology on its side, for the food we take when we are cheerful and happy does us ten times more good than does

¹ *Max Eastman*, *Atlantic Monthly*, May, 1900.

the food eaten when we are angry or worried or depressed. The processes which have to do with the elimination of waste, of fatigue and other poisons from the system, are constantly affected by the state of mind.

“Mind cure is simply the acquiring of control over impulses, emotions and habits which demoralize. It substitutes other habits if necessary. The person gains mental poise and leans toward optimism. The mind liberates the nervous mechanism and the vital fluids of the body, so that all the functions, both physical and mental, are performed normally.”

Professor Anderson of Yale University undertook some years ago to demonstrate the power of thought in a scientific way. He had a young man suspended in his laboratory on a perfectly balanced disk. He gave the man, who was a mathematician, a somewhat difficult problem in mathematics and asked him to solve it mentally. As the man began to think hard the nicely balanced disk tipped on the side

where the man's head was. The blood flowed to the brain in increased amount and that tipped the scale. He told the man to think of running, for the young fellow had been a football player and interested in track events. As the man began to think of making a hundred-yard dash or of running down the field with the pig-skin under his arm, the disk tipped to the side where his feet and legs were. The blood was now flowing more freely into these organs. By asking the man to repeat the multiplication table of nines or sevens the displacement was greater than when he was repeating the table of fives, which is an easier table. The professor found that the center of gravity in the man's body was shifted as much as four inches by merely changing his thought, without the moving of a muscle. Thoughts are things, and their power for good or ill can be accurately weighed and measured.

Here then is a force to be used! If the blood can be made to flow more freely here or there

by a change of thought, if the processes of digestion, assimilation, circulation and elimination can be influenced for good or ill by mental conditions, if all those glands which are in constant communication with the nervous system can be aided or hindered in their operation by the thoughts we think, then one can readily see how much is suggested in those words, "As a man thinketh in his heart so he becomes!"

We find this agency discussed under the somewhat elaborate title of "The Therapeutic Value of Suggestion," by such scientific men as Bernheim and Moll, Tuke and Liebeault, Schofield, Dubois and Baudoin. We find it taken up by psychologists and by educators. We deal with children almost entirely by suggestion. The child about to cry over some trifle has his attention directed to something else by a new suggestion and the occasion for his wail is thus forgotten. The child who has had a tumble is told that he isn't hurt much; "Mamma

will kiss it and make it well! Now it is well!" The suggestion is accepted and becomes effective. Suggestion may be utilized in curing bad habits and in changing unpleasant dispositions in children.

We may carry the same principle on up to the years of maturity and utilize it in dealing with more serious matters. We may educate the mind by suggestion to move in better channels and teach the heart to cherish more wholesome states of feeling, and in that way accomplish valid results in securing health and in developing character.

It is needless to say to any intelligent reader that the power of mind over matter, the power of suggestion over bodily conditions, has its limits. All power has its limits unless it be the omnipotent power of Almighty God,—and even He declares himself conditioned in the accomplishment of his purposes by the giving or the withholding of our obedient coöperation. All power has its limits; I could pick up the

pulpit in my church and carry it across the street, but I could not pick up the church and carry it away. Yet the fact that my muscular power has its limits does not indicate that it is of little worth. I can by right thinking, right feeling and right purpose affect profoundly certain physical conditions, but I cannot entirely change the structure of the body in cases of serious organic disease merely by thinking pleasant thoughts. The power of suggestion does not accomplish everything; no more does surgery or medicine or any other agent. Suggestion is merely one of the therapeutic agencies which may be employed in the interests of health.

Let me put it concretely! Here is a woman who is suffering from nervous dyspepsia. Her food does not agree with her; she is losing flesh and losing strength; she is afraid of a total collapse. It may be that there is no organic disease present; this question should be determined by some one trained in diagnosis. If

there is no organic disease, then what she needs is not quinine or Hood's Sarsaparilla or some prescription written out in ponderous Latin, so much as a new state of mind. She talks too loud, too fast and too much. When she talks to any one over the telephone in that nervous, fretting way it almost seems as if she would break the instrument. To the other people in the room where her message is being received her voice sounds like the scrape of the disk on an outworn phonograph.

This woman who suffers from nervous dyspepsia is intense, jerky, fidgety in her manner. Her two patron saints are St. Martha, troubled about many things, and St. Vitus, moving with twitches rather than in serene strength. She cannot sit down without drumming on the table or fussing with some ornament on her dress. She will sit in a rocking chair, nervously rocking to and fro. She eats in feverish haste or with such depression of mind that her food is robbed of its value. She sleeps uncertainly and

fitfully, and is losing strength every day in the week.

Here is a case where suggestion is "indicated," as the physicians say. If there is no organic disease, suggestion will do her more good than drugs. If she will only say to herself slowly, thoughtfully, expectantly, every night after she gets into bed and every morning before she gets up, three times a day before meals and three times a day after meals, and at intervals of an hour or two during the day,—if she will say to herself these ten words which many people have found useful, it will do her a world of good. The results may not appear in ten minutes or in a day, but in a short time they will work a beneficent change in her whole nervous system. Here are the ten words: "*Quietly, easily, restfully, trustfully, patiently, serenely, peacefully, joyously, courageously, confidently.*"

The ten words are good for any one who has the feeling that he is losing the power of self-

command. If you find yourself talking too loud, moving with jerks, losing your self-control, liable to petulant speech, breaking out in spurts of anger; or if you find yourself constantly out of breath, all unstrung, feeling as if you might fly to pieces, stop right there! Sit down and do your exercises! Say to yourself, either audibly or mentally, "Quietly, easily, restfully, trustfully, patiently, serenely, peacefully, joyously, courageously, confidently."

Any one can thus control his mental states if he sets about it in the right way. We are not responsible for the random thoughts which come and go; we are responsible for those which come and settle down to summer and winter with us. As the old proverb had it, "You cannot keep the birds from flying over your head, but you can keep them from building their nests in your hair." You are responsible for those states of mind which you retain and cherish. Where you are convinced that in your own case there is a tendency to become

morbid you can, by systematic and persistent suggestion, change all that and make it right.

When once you get the process started, by giving it a bit of attention from time to time, it seems to take care of itself. This is accomplished through what Professor James of Harvard and many other psychologists have called "the subconscious mind." These men believe that the subconscious mind is especially susceptible to suggestion, and that suggestions once lodged there may continue to accomplish great good when the conscious attention has been directed to other matters. I am aware that some psychologists scout the idea of a "subconscious mind," but we need not quarrel about terms. There is surely something in each one of us which is indicated by that phrase.

When you are walking down street, every time you lift your foot and put it down, every time you turn aside to avoid running into some one going in the opposite direction, it involves an act of perception and of will. But you are

scarcely conscious of it; you may be thinking of something else or talking steadily to some friend who walks with you. The subconscious mind attends to the minor details of your walk and to many of the details in everyday life.

The skilled performer on a pipe organ learns to do many things, as we say, automatically. His mind is intent upon the sheet of music before him while his fingers and his feet are unconsciously placing themselves aright upon the keys. He opens and closes stops, manipulating the various appliances of the organ to secure the desired result, scarcely conscious of the details, for his entire conscious attention is given to the interpretation of the composition he is rendering.

I learned something about this subconscious mind in my own case in this way: I am a stenographer; I earned my way through the university with my short-hand. I was a court reporter for a time, and I also worked a year and a half in the home office of a large fire insurance com-

pany. I took dictation from the secretary of the company until I became thoroughly familiar with all the insurance lingo and with his own phrases and methods of correspondence. I reached the point where I could take his dictation with perfect accuracy without thinking about it, without even hearing consciously what he was saying. I was thinking about the play I had seen the night before at the theater, or the book I had been reading, or the young lady I was intending to call on that evening. The subconscious mind was meanwhile attending to its duties as the secretary dictated his letters.

I discovered this in a peculiar way. He was a man with a keen sense of humor and he would joke with his agents—"jollyng them up," as he called it—in his business letters. I would take his dictation, recording the jokes,—some of them very good ones,—without ever hearing them. When I came to write out my shorthand notes on the typewriter I would come to the jokes and they would be entirely new to

me and I would laugh over them for the first time. Whatever name we may apply to it, there is a mental realm which lies below the level of ordinary consciousness, and in that realm the power of suggestion may be made to work mightily in the interests of health.

You will find all this worked out in elaborate fashion by many writers. Henry Wood, in his "Ideal Suggestion through Mental Photography," has prepared a series of mental pictures which he undertakes to photograph upon the mind by having each one printed in large capitals on a single page. This is to be held before the eyes until it registers itself indelibly upon the mind. He believes that it will produce deep down that state of feeling and of expectation which will persist after the conscious attention has been turned of necessity to something else. His suggestions are all wholesome and his little book has been useful to many nervously disordered people.

I have a system of suggestion which I ar-

ranged myself. I have used it for my own health and have given it to many other people, with good results. It is made up entirely of phrases from the scriptures. It is as harmless as pure water or fresh air. If it does not help you, it cannot hurt you. It is unlike the intellectual shuffling and the fierce denials of reality with which certain Christian Science healers ply their patients—as different as spring water from brandy.

Let me give you an illustration of this method, if you wish to be treated by suggestion or if you wish to treat others for those ills which can be relieved in this way. Make yourself as easy and as comfortable as you can. Let your hands lie loosely in your lap or at your side. You are not using them now—you are only using your eyes, your ears and your mind. Let your lower limbs relax—you are not using them either; that easy chair will hold you up without any effort of your own. Now in that relaxed state of restfulness follow me through

these suggestions. There are ten sets of them, arranged in two series of five each, one of the series culminating in healing and the other culminating in sleep. They offer a variety of useful thoughts not to be found in M. Coué's simple formula. While you are at your ease, repeat to yourself these:

AIDS TO SUGGESTION

I. To banish fear

Fear not—only believe.

Fear not—it is your Father's good pleasure to give you the mastery.

Perfect love casteth out fear.

I will fear no evil, for Thou art with me.

II. To bestow confidence

In quietness and confidence shall be my strength.

The Lord of Hosts is with me: the God of Jacob is my refuge: be still and know that He is God,

Be strong and of a good courage: the Lord thy God He it is that goeth with thee: He will not fail thee nor forsake thee.

I know whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him.

III. *To increase faith*

Have faith in God.

All things are possible to him that believeth.

Great is thy faith—be it unto thee even as thou wilt.

Thy faith has made thee whole.

IV. *To secure grace*

By grace are you saved through faith.

Let us come boldly to the throne of grace that we may obtain mercy and find help.

The God of all grace settle, establish, strengthen, and perfect you.

The grace of our Lord Jesus Christ be with you all.

V. *To promote healing*

The leaves of the tree are for the healing of the nations.

The Sun of Righteousness is risen with healing in His wings.

The prayer of faith shall heal the sick.

He forgiveth all my iniquities: He healeth all my diseases.

VI. *To gain peace*

Great peace have they who love Thy law and nothing shall cause them to stumble.

Thou wilt keep him in perfect peace whose mind is stayed on Thee.

Peace I leave with you; My peace I give unto you. Let not your heart be troubled; neither let it be afraid.

The peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ.

VII. *To develop strength*

They that wait upon the Lord shall renew their strength.

The Lord shall give strength to his people—they shall go from strength to strength.

The Lord is the strength of my life. Of whom shall I be afraid?

I can do all things through Christ who strengtheneth me.

VIII. *To deepen love*

This is the first and great command—Thou shalt love!

By this shall all men know that ye are my disciples, if ye love one another.

We know that we have passed from death unto life, because we love.

He that dwelleth in love dwelleth in God and God in him.

IX. To obtain happiness

A merry heart doeth good like medicine.
If ye know these things, happy are ye if ye do them.
Happy is he that hath the God of Jacob for his help.
These things have I spoken unto you that My joy
might remain in you and that your joy might be full.

X. To induce sleep

Come unto Me all ye that labor and are heavy laden
and I will give you rest.

There remaineth therefore a rest for the people of
God.

I will lay me down in peace and sleep, for Thou
makest me to dwell in safety.

He giveth His loved ones sleep.

Fix your mind upon each one in turn. Give
yourself to it until it fills and possesses your
entire consciousness. Seek to absorb its full
significance as you dwell upon the bearing it
has upon your inner life.

Fear not, only believe, for faith conquers
dread. "God hath not given us the spirit of
fear but of power and of love and of a sound

mind." Fear not, it is your Father's good pleasure to give you the mastery—the control of your moods, your habits of thought, and the functions that have to do with sound health. Perfect love casteth out fear,—the heart possessed by love for God and love for its fellows has nothing to fear, for it cannot suffer permanent harm. I will fear no evil for Thou art with me—in the presence of the Great Companion the heart is freed from anxiety.

Your thoughts sent out into every part of your body with a holy, helpful purpose will not return unto you void—they will go far toward the accomplishment of that whereto they are sent. In quietness and confidence shall be your strength. Be still and know that He is God—some forms of knowledge come by the active use of the intellectual faculties and other forms come by quiet communion. Be still and know! The Lord of Hosts is with you; the God of Jacob is your refuge. Be strong and of a good courage—the Lord your God He it is that

goeth with you, He will not fail you nor forsake you. Know *whom* you have believed, even though you remain uncertain as to *what* you may believe at every point in the creed. To know *whom* one has believed is a long step toward vital faith; and know that He is able to keep that which you have committed unto Him.

“Have faith in God!” All things are possible to him that believeth—faith opens a wide door into a large field of possibilities. “Great is thy faith,” the Master said to the woman whose affectionate and believing entreaty on behalf of her child overleaped all obstacles, “be it unto thee even as thou wilt.” And to one who seemed to lack so much, His word was, “Thy faith hath made thee whole.”

“The leaves of the tree”—not the fruit but the incidental by-products of the wide-branched, far-reaching system of divine helpfulness—“are for the healing of the nations.” The Sun of Righteousness is risen, filling the whole world of human need with life-giving

rays, even as the ordinary sun fills the earth with light and warmth, quickening every living thing! "The Sun of Righteousness is risen with healing in His wings." "The prayer of faith shall heal the sick"—it takes its place with other therapeutic agents upon which men rely. And in this whole attitude we are dealing with One who is able to forgive all our iniquities and to heal all our diseases.

"Great peace have they that love thy law"—the divine law, the divine way, the divine method—"and nothing shall cause them to stumble." "Thou wilt keep him in perfect peace whose mind is stayed on Thee"—though storm and tempest, struggle and temptation—rage without, there is, deep within the soul, a place untroubled, unshaken, untouched in its abiding peace. "Peace I leave with you; My peace I give unto you"—and it was a transcendent peace which the Master possessed. Let not your heart be troubled, neither let it be afraid. The peace of God which passeth

all understanding, which goes deeper than the ordinary reach of our intellectual perceptions, shall *garrison*—the word Paul used was a military term indicating that deep within the life there was a citadel made strong beyond the power of any assault—the peace of God shall *garrison* your heart and mind through Jesus Christ.

The searching inward reconstruction which gradually takes place under the power of intelligent suggestion and religious faith will work marvelous changes in the general health. —“They that wait upon the Lord shall renew their strength.” “The Lord shall give strength to His people—they shall go from strength to strength,” from one form of strength to another and a higher form, from one measure of strength to another and a fuller measure. The Lord is the strength of my life, of whom, or of what, shall I be afraid! “I can do all things”—this sounds like boasting—“through Christ” (but here is modesty and humility, for the

strength is His until it becomes ours by the personal appropriation of faith) "who strengtheneth me."

All this must issue in increased happiness, which in turn will react upon health, for a merry heart doeth good like medicine. If ye know these things, do them, translate vision into deed, insight into practice, the promise made to your higher, finer self into performance, and happy you will be. Happy is he that hath the God of Jacob for his help—his personal relation to the Eternal becomes in him a well of happiness springing up with everlasting life. "These things have I spoken unto you"—it was almost the last word uttered on earth by Him whom God anointed with the oil of gladness above his fellows, making his joy a transcendent, surpassing joy—"that my joy might remain in you and that your joy might be filled full."

Then to crown and close the day of rich experience, seek the rest and quiet of profound

sleep. "Come unto Me all ye that labor and are heavy laden"—all ye weary, burdened and depleted lives—"and I will give you rest." "There remaineth therefore"—not away in some remote hereafter beyond the clouds, but here and now in the midst of these exacting duties—"a rest for the people of God"; it is a rest which comes not by unloading one's obligations nor by fleeing from one's duties, but by that reënforcement of strength which finds ease and joy in the performance of duty. "I will lay me down in peace and sleep"—and to any life which loses all care in the sweet forgetfulness and the precious renewal of sound sleep there is given an innocent, rewarding and ever recurring source of comfort—"for Thou makest me to dwell in safety." He giveth his loved ones sleep!

If you are suffering from nervous headache or indigestion as a result of living under too great a strain; if you have a tendency to hysteria, of which there is a great deal more than

many people suppose; if certain functions are not performing their duties as they should, I know by experience, my own and that of others, that if you will take these suggestions and use them quietly, trustfully, persistently, you can bring about a change in your whole interior life which will register its good results all through your body. Send your thoughts aloft into this upper, purer air whenever they are freed from the ordinary concerns which occupy them, and they will not return unto you void.

If you are troubled with insomnia, as many burdened men and women are in these days, living as they do at too sharp a pace, you can find help here. I have deep sympathy for those who find it difficult to sleep. Some years ago I knew what it meant to lie awake the long night through, hearing the clock strike every hour and every half hour, longing for sleep and longing in vain. The day dawned at last but the shadows did not flee away. It is possible for us to teach ourselves better habits of sleep.

I have learned how, at the close of some long, hard, exacting day, so to use these scriptural formulas that oftentimes in less than five minutes after my head touches the pillow I am sound asleep, awaking next morning refreshed and ready for another day. It is unspeakably good to be able to lay oneself down in peace and sleep, resting upon the infinite arm of Him who maketh us to dwell in safety.

You will understand that I do not offer these suggestions as a panacea for Bright's disease or cancer or bubonic plague; in the presence of such diseases the power of suggestion is as helpless as Mrs. Eddy was. The Christian Scientists are plungers and speculators in this market where wholesome suggestion has value and is quoted regularly in reliable medical journals. The men who are using it intelligently, as one of the therapeutic agents, are trying in sober, sensible fashion to ascertain its value and to employ it where experience has "indicated" it as being useful. And it is true beyond a per-

adventure that in many nervous, mental and functional disorders you can thus invest thought and desire in the confident assurance of receiving good dividends.

In cases of organic disease and in warding off the attack of germ diseases one will find it of great value to cultivate that state of mind and heart which is favorable to health. We know that pneumonia is developed from a microbe and that there is a bacillus of tuberculosis and a bacillus of diphtheria and that there are other enemies of our peace. Some people seem to think that if a man happens to meet one of these microbes it is all up with him. But the doctors and nurses in the wards of the hospitals where such patients are treated probably have the bacilli of those very diseases in their mouths and noses and throats every day in the week, and it is a rare thing for any of them to contract the disease. If you will keep yourself in good health, physically, mentally, morally, you also may walk unhurt in the midst

of a multitude of microbes. The seed of disease may come your way, but it does not find in you good soil. When it falls upon you the birds of the air devour it up, the winged energies of your inner, positive, healthful life destroy it before it has time to take root.

If organic disease does actually fasten upon you and you need medical treatment, this same practice of wholesome suggestion which quiets the mind, steadies the nerves, fortifies the will, serves to line up the recuperative energies and to put them in condition mightily to aid the physician and the nurse in making you well. In a serious surgical operation even, the chances of recovery are greatly improved if the patient goes to it with a free mind, in a happy mood and with a feeling of confidence rather than in a state of fear and anxiety.

Get it out of your mind, if you can, that you are a helpless victim; the chances are ten to one, that you are not. It probably lies within your power to come off more than conqueror

through Him who loves you. Make up your mind that you will lay hold upon all the forces seen and unseen which make for health! Then, not by some sudden dramatic change, but by sowing good seed in good soil expect as a result, in due course of time, a harvest of good health.

You can overcome your self-distrust, your fear of failure, your sense of inadequacy to your tasks by the persistent use of suggestion. You can overcome your distrust of others, your suspicion as to their motives, your feeling that there must be some evil lurking there in the dark, your cynical unbelief of which you are often ashamed. You can overcome your morbid dread of the future—most of the things that people worry about never happen. You can do all this by the systematic, persistent use of the power of suggestion in inducing more wholesome lines of thought and more healthful states of feeling. Learn to depend less upon the without and more upon the within.

In my judgment we are only brushing the surface of the stores of helpfulness which lie hidden there. We are doing just that in many quarters. Electricity has been here in the world ever since the lightning flashed across the sky the day that Noah entered the ark when he saw the storm coming, but the men of this generation are the first really to make use of it. We are just beginning to know the power of right thinking and right feeling as they bear upon health, sanity and character. We are just learning to make a wider and more constant use of mental and spiritual forces in the gaining and maintenance of sound health.

When one sets himself toward the high and hard task of being made whole, all the way up, all the way down and all the way in, he has the wind and the tide with him. He has behind him and within him the propelling force of the divine mind and the divine love intent upon the same high end. The Lord of Love is seek-

ing to banish fear, to bestow confidence, to increase faith, to promote healing. He too is desirous that you should gain peace, develop strength, obtain happiness and enter into the rest which remains for the people of God. While you are working out your own salvation by systematic, persistent effort, God is working with you and for you to accomplish his good pleasure.

VII

THE GOSPEL OF GOOD HEALTH

VII

THE GOSPEL OF GOOD HEALTH

IN the vision of the seer, "the leaves of the tree were for the healing of the nations." The leaves, rather than the fruit, became in his mind the graceful symbols of the divine interest in the curing of disease.

The leaves represent that which is incidental, a kind of by-product. The main business of the tree was to produce fruit. It bore fruit every month—"all manner of fruit"—and undoubtedly the same kind of fruit as that named by the apostle. "The fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faithfulness, mildness and self-control." These useful qualities are the fruits of the Spirit. The type of character there indicated is the main product which the tree of

life is meant to bear in the garden of human experience. But incidental to its main purpose, thrown in for good measure as one might say, there is a further ministry to good health—"the leaves of the tree are for the healing of the nations."

It is well to keep this distinction clear, because in all our communities there are groups of religious people who make physical healing the central object of their interest. They talk about it, think about it, write about it, incessantly. In their published statements they deny the very existence of disease, but with a curious inconsistency they at once proceed to spend their main strength in an heroic effort to heal that non-existent illness without the use of drugs. In doing this they narrow down their religious interest to the business of raising leaves. When the day of judgment comes it is to be feared that many of them will have "nothing but leaves" to show. They are slighting the weightier matters of useful and

unselfish service in their zeal to "demonstrate" their ability to keep these perishable bodies in good trim. To do this is unduly to exalt that which is incidental.

We shall soon part company with these physical bodies of ours at best. The main question, therefore, is not whether a man has a good liver and a sound stomach, but whether he is sane and true, upright, unselfish, serviceable in his personal character. These groups of religious people who make physical healing their chief concern can show a considerable number of cures of a certain sort; they are in the leaf business, and it would be strange if they did not at times produce fairly good crops of these leaves. But when inquiry is made as to the general yield of fruit in the form of useful service, the providing of homes for the orphans and the aged, the effective ministry to the poor through wisely administered and generously sustained charities, the creation of better influences in the neglected portions of our

cities through social settlements and other valued forms of endeavor, they have not much to say for themselves. They have been occupied for the most part in raising those leaves which are for the healing of certain minor bodily ailments.

Their successes are to be found mainly, if not solely, in the correction of certain functional troubles as distinct from cases of organic disease. The principle of suggestion which they employ has value in maladies which have their origin in nervous or mental disorders, but it seems thus far to have little or no efficacy in the face of serious organic disease such as cancer, tuberculosis of the lungs, or Bright's disease. It was Dr. S. Weir Mitchell, one of the leading specialists in America, who said, "There is no scientific record of any form of organic disease having been cured by any form of influence exerted through the mind." In view of this fact it would be for the safety of children and of the

untaught generally if mental healers could be induced, either by law or by the power of public opinion, to confine their efforts to that class of cases where scientific research and wide experience unite in indicating that suggestive therapeutics may operate with some hope of success.

But bearing in mind the distinction between what is central and what is incidental to the main purpose of the Gospel, it is in order to ask what is here offered us in our Bible for our physical health. The Church of Jesus Christ ought to "teach health," not as its chief business, but as a leaf on the tree of its main purpose, which is to produce the good fruit of Christian character and service. We have been unnecessarily frightened, perhaps, by the nonsense and wildfire which often characterize this phase of religious experience. We have neglected what would better have been cultivated with intelligence and love. We would not have so many religious side-shows

to-day if the performance in the main tent had been to a greater degree well-rounded and complete. We ought to be able to offer to all who come the total helpfulness of the Gospel of Christ.

It has seemed to many people that in the last half of the nineteenth century there was a widespread tendency to depend too much on the without and not enough on the within. "Westward the star of empire took its way" for centuries, seeking new fields of material development. Now, as some has said, "Inward the star of empire takes its way." There has come a wholesome reaction from an almost idolatrous trust in material things and a quickening of interest in forces unseen. Men and women have begun anew to cultivate, to honor, to confide in, that which is within. The kingdoms of this world, bodily health, mental development, social charm, useful action, are by this movement from within becoming more truly and steadily kingdoms of Christ, no

longer rebellious, no longer separate and independent, but submissive and harmonious kingdoms of the divine Spirit.

It is the belief of many that the main hope of our Christian world for improved health, and for the consequent larger joy and effectiveness, lies not so much in the increased ability of medical science to deal with disease when it has actually fastened upon the patient, important as this is, as in so strengthening the inner life that increased immunity from the inroads of disease may be attained.

Here is a gold mine, not far away in the mountains, but deeply buried in your own inner life! It has never been adequately worked. You have your mind and spirit always with you and they are in touch with all your members. They sustain sympathetic, vital relations with all those functions upon which we depend for healthy life. These inner forces may be utilized by intelligent faith and a wisely directed will in a way that will put

you in possession of wonderful values which for years, perhaps, have been hidden under the soil of thoughtlessness and indifference. You can dig down and develop that which is within you, so that it will earn priceless dividends.

Let me indicate certain points in this gospel of good health as it stands declared in the scriptures. It is imperative first of all that one should cultivate the habit of right thinking, for "As a man thinketh in his heart, so is he." Mental attitudes persistently maintained have a tendency to register themselves for good or ill in physical conditions. Right thoughts make for sound health, while wrong thoughts invite and encourage the inroads of disease.

This primary necessity for keeping the mental life wholesome imposes a serious obligation. It is much more difficult to cultivate right thoughts, right desires, right purposes so that these shall steadily bear rule within, than it is to take something out of a bottle. The

higher levels of human efficiency are only reached by a hard climb. But the cry, "Good health for a dollar a bottle," is becoming a spent force. The cry of good health at the price of the cultivation and training of all one's powers, physical, mental, spiritual, by bringing them into joyous harmony with the will of God, is now to the fore.

This mode of treatment has a further advantage, that it may (and to be genuinely and permanently efficacious it must) include the culture and development of the entire inner life in a way that taking something out of a bottle does not. Many of us will live to see the day when there will be growing on all sides these trees of life covered with leaves for the healing of the nations. The common people, having heard the good news gladly, will be steadily utilizing this source of help for their improved health. If any man will strive to reach the point where he can look up and say, "Thy thoughts are my thoughts, and Thy

ways are my ways, O Lord," he will be in line of promotion toward the fulfillment of his highest hopes.

In the very forefront of all the harassing apprehensions which destroy peace of mind and invite the approach of certain forms of disease, marches this fear of possible physical inadequacy. It cannot be lightly regarded; we cannot shoo it away by a wave of the hand or by some fantastic gesture of the mind. The people who assert that the thing feared has no reality are simply flighty. Sickness and pain, disease and death, are stern realities to be faced, and, as far as may be, conquered. The vital question is in what mood can we best defend ourselves against their approach.

I know of none better than the high mood of the singer who sang in olden time, "I will fear no evil, for Thou art with me." With all the practical wisdom he has, let each man shape means to ends; let him lay hold of every available form of material assistance in avert-

ing and counteracting sickness, sorrow, adversity and failure. But when all these visible forms of assistance are in commission, let him know that it will add to his prospect of victory immeasurably if he makes his struggle unabashed, unafraid, because he has caught the spirit of that song and has embodied it in those thought habits which dominate his inner life.

Suppose that each morning when you awake you utilize the well-known principle of mental suggestion by deliberately storing the mind with right thoughts. Begin your day with the repetition of certain assurances from Holy Writ, uttering them over and over with your lips, your mind and your soul, until the full strength of them is felt in every cell of your being. "I will fear no evil, for Thou art with me." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "In quietness and confidence shall be my strength." "The Lord

of hosts is with me; the God of Jacob is my refuge." "He forgiveth all my iniquities; he healeth all my diseases; he redeemeth my life from destruction; he satisfieth my mouth with good things, so that my youth is renewed like the eagle's!"

Begin the day with these promises sounding in your ears, singing through the secret chambers of your mind, throbbing with added strength in the pulsations of your heart! When you relax the tired muscles and the weary brain at night as you sink to sleep, do it with these same confident assurances furnishing your final mood and yielding their wholesome, restful influence through all the hours of sleep!

I cannot tell you all that it would mean for you to do just this, but I could tell you much. My report would be born of long experience in a busy, strenuous life where all the aids, seen and unseen, were needed, and where (when once they had been brought into com-

mission) they have vindicated the high claims I here advance on their behalf. The habit of serious, resolute, trustful meditation upon these divine assurances, once formed and held, works its own marvels. Souls once timid and despairing are led to say, "We are more than conquerors."

The verifiable results of such a practice in its influence upon health, upon mental poise, upon character, delicate and imperceptible though they seem at first, are increasingly registered upon the life within until they utter themselves in an enlarged and well-grounded adequacy for all life's tasks. This is what the singer said. He knew that life would not be all green pastures and still waters. He might be compelled to walk through the valley of many a shadow, but, come what might, he would not fear nor be afraid. The man whose inmost soul is possessed by such wholesome thoughts finds himself strongly fortified against the encroachment of disease.

In the next place, every one can cherish high expectations as the fundamental choice of his deepest and best self—“*According to your faith be it unto you.*” The language of scripture is commonly the language of great expectation. The only condition put upon it lies in the measure of human receptivity. “Open thy mouth wide, and I will fill it”—there is no lack of material with the Lord! “Prove me now herewith, saith the Lord”—“bring all your tithes into the store house” making your consecration complete “and see if I will not open the windows of heaven and pour you out such a blessing that there shall not be room enough to receive it.”

“Stand up straight, the ceiling is high,”—you will not bump your head! According to your faith, your openness, your receptivity, be it unto you! There is nothing shadowy or unreal about it. Men become what they expect to become in that hidden faith which does not always utter itself in formal creeds, but shows

itself in shaping those persistent aspirations which control the life. Include within the firm grip of your anticipation this physical nature, coveting for it earnestly the best there is, and according to your faith be it unto you!

The people who are continually expecting to contract all the diseases that are going, rarely fail—they usually catch them all. The people who live in constant dread and apprehension almost always realize, not their worst fears entire—that would be expecting too much—but a good working percentage of them. According to their expectation, it is gradually wrought out for them in actual experience.

On the other hand, the quiet, serene confidence of the intelligent physician, the trained nurse, or the well-poised individual in ordinary life, is like a steel armor against the attacks of disease, as each one goes courageously about his business. According to their faith it is unto them, and the result is vastly different. If every one could form the habit

of going about with those same familiar words from the Twenty-third Psalm on his lips, in his mind, deeply embedded in his heart, "I will fear no evil, for Thou art with me!", I do not say that it would enable him to lie down with rattlesnakes or to drink water out of a malarial swamp unhurt, but it would add to his prospects for good health, in some cases thirty, in some sixty, and in some a hundred fold. Pitch your expectation high; look for the best, hope for the best, strive for the best, and according to your faith be it unto you!

In the third place, it is advantageous to maintain a firm resolution as the uncompromising attitude of one's own will. "*O woman, great is thy faith! be it unto thee even as thou wilt!*" Here was a mother whose daughter was afflicted with one of those nervous maladies—epilepsy we call it now—which often baffle the skill of our best physicians. It seemed to the people of that day, untrained in scientific diagnosis, as they saw the daugh-

ter writhing in her distress, that she was "grievously tormented with a devil." The best account of the matter they knew how to give was to the effect that the nature of the child had been overborne by some hostile, malicious resident within.

The woman was an outsider, a Canaanite, but she came boldly to Christ, saying, "Thou Son of David, have mercy on me." She was not only a pagan, she was noisy and inconsiderate. The disciples said, "Send her away," but she only cried the more earnestly to Christ. Then Jesus said to her gently, "I am sent to the lost sheep of the house of Israel." Still she was not repulsed; she said, "Lord, help me." But Jesus said, further testing her resolution, "It is not meet to take the children's bread and give it to the dogs." He said it with a smile, indicating his own dissent from the ancient contempt expressed for Canaanites in calling them "dogs." The woman had a quick sense of humor and she replied

instantly, "Yea, Lord, the lap dogs eat the crumbs which fall from their master's table." She would claim for her sick child at least a crumb of divine help.

Her determination leaped all the barriers of race and distance, all the obstacles which chronic and painful illness interposes! And Jesus said to her, "O woman, great is thy faith! Be it unto thee even as thou *wilt!*" Faith expressing itself in determination won the day! Her daughter was healed from that hour!

If anyone will stand up, his mind and heart made right with God in honest self-devotement and say in God's name, "Let there be health," and keep on saying it trustfully, hopefully, resolutely, that very action will work wonders. I do not say that no disease can stand before it, for no man is omnipotent, but I do say that he will set in operation one of the great healing forces.

All about us there are people who have

stopped talking about their ills, stopped thinking about them, stopped pitying themselves, who are saying in the way indicated, "Let there be health," and there is health! It is done unto them even as they will. When people fix their eyes on something high, fine, useful, linking their determination with the purpose of God for them, and say bravely and steadily, "We will! We will! We will!" they are putting themselves in a position to come off more than conquerors through Him who loves us.

I have tried to obey the injunction, "Physician, heal thyself," and I feel that I have earned a certain right to speak. I have never been privileged to stand in that class graphically described by Ian Maclaren—"People so brutally and offensively healthy as to feel no true sympathy for those who are fighting for their very lives." Many of my earlier years were years of physical struggle. But some thirty years ago I learned better how to fight.

I gained some new weapons; I began to practice a different formation, and this has meant a long series of victories.

It will be thirty-four years this winter since I first began to hear people discuss "the grippe," which had then become epidemic under that title. If I could recall all that I have heard about that malady from those who were temporarily suffering from it, I could write a natural history of the grippe, giving all the symptoms in order and rehearsing all the unhappy results which follow. This endless discoursing upon it was not beneficial to those who made the recitals—it is never wise to talk without a purpose, and unless one is talking to his physician, or his nurse, about his ills with a definite end in view, he had best not talk about them at all.

But with all the many cases of grippe which I visited in my parish work, and with all the discussions of it to which I have patiently listened, I have never had the grippe myself.

I do not expect to have it, and I do not rap wood when I say so, for there is nothing of magic about that expectation. Some honest attention to God's laws of health, which are as sacred as the Ten Commandments; some ability to cherish right thoughts and maintain a serene confidence; and some power of resolution have been sufficient thus far to safeguard me from that particular malady. Insist on being well; go to bed with that idea and get up with it; carry it about with you as you carry your own face about with you, and somehow you are apt to find that it is unto you even as you will!

With all this, let each man cherish a personal, vital faith in God as the Supreme Friend and Helper of our lives! "Have faith in God," Jesus said to his trembling disciples, and although He sent them forth with neither purse nor scrip, they found in this new, high confidence in which He had established them, an abiding source of personal reinforcement

and an ample furnishing for a widely beneficent service.

In a certain eastern city there was once a hospital with that suggestive inscription over the main entrance. The building was of brick, but set in the front of it was a broad marble slab, and on it in letters of gold were these plain words, "*Have faith in God.*"

It was a Christian hospital. Hundreds of sufferers, borne thither in the ambulance or assisted up the walk by loving friends, have looked up at those words as they passed in at the door. We may be sure that the words gave added courage to many an anxious heart. Hundreds of sufferers have there been cured, as human intelligence and human love have co-operated with those healing forces which are altogether divine. As they walked away, rejoicing in health regained, they looked back at those words of gold, and were made more deeply grateful to Him who had wrought with his chosen servants for their recovery. "Have

faith in God!" They are good words to have engraved upon a building devoted to healing, or upon the walls of one's home, or upon the tables of one's heart!

We have oftentimes been afraid to aim boldly for that simple, original potency of early Christianity which in the days of the apostles healed the sick at the same time that it was saving the soul. If we tried and failed, it would do us good to aim high. But under the blind leadership of certain fanatics, many people have been led to feel that if they undertook to exercise faith in God's power to heal, they were estopped from using material remedies. This is the sheerest nonsense. The Almighty is not so touchy as to withhold his spiritual aid, because the patient is also using some material remedy which He himself created for the use of his children. Those narrow-minded people ought not to think that God is another such an one as themselves!

But, we are told with an air of finality, there

is no record that Jesus ever used drugs. That is true—there is no record that He ever did. There is no record that He ever used an elevator or a telephone, or that He availed himself of the help of electricity in any of its many forms now become familiar through modern science. But he would be a foolish man who would insist to-day upon climbing the stairs of a high building or upon doing all his errands on foot, because Jesus never used the contrivances which serve our needs. Sometimes a drug, which God made and men have learned to use, will accomplish a certain result more easily and more quickly than it could be accomplished (if, indeed, it could be accomplished at all) by purely mental and spiritual forces. How silly it would be to decline that help!

The very people who declaim against the use of drugs in time of sickness, all use soap. Soap is a drug; it is sold at the drug stores; its action is chemical. If one were furnished

with plenty of hot water and time enough, he might wash his hands, his face, and his clothing clean without soap, but it can be done more quickly and easily with soap. For that reason all sensible people use this drug which we call soap. The very people who become so agitated over the use of drugs in healing disease constantly use soap without realizing, apparently, how funny they make themselves by their inconsistency.

Have faith, then, in God, with no fear whatsoever that you are discrediting your faith in Him by employing all those useful aids which He has created and appointed for our benefit! Have faith in God, and gather to yourself all the mighty aid which you can claim out of the Unseen for your perfect restoration!

The divine readiness to aid us along physical lines reaches farther than many people dream. In certain quarters those wild and extravagant guesses which always precede sober investigation and verifiable knowledge are be-

ing made. They may repel the more discriminating minds in the community. But astronomy was not first—astrology was first, the awe, the wonder and the interest of men in the stars leading to all manner of fanciful claims. This erratic interest gradually gave place to an exact science which now maps out the courses the planets take, measures the distance of the stars from each other and from us, weighs their huge bulk, and by its spectrum analysis determines even the fuel they burn.

Chemistry was not first—alchemy was first with its wild attempts to transmute the baser metals into gold and to work all manner of magic. It pointed the way, however, for the coming of that exact science which to-day lays whole nations under obligation to it, as it works out valued results in manufacture and in agriculture, in the treatment of disease, and in those sanitary measures which safeguard the health of whole communities.

In similar fashion those movements called

“Christian Science,” or “New Thought,” are the astrology and the alchemy of modern life, directing the attention of the world toward a quarter where useful investigation will presently discover values unsuspected as yet. We are not to be deceived nor repelled by the wild guesses or the extravagant claims made. We are not to take leave of our senses, nor to make irrational assertions. We are to separate the wheat from the chaff and then sow it in the good soil of patient, intelligent, sympathetic effort, where it will bring forth thirty, sixty, and in some cases a hundred fold of increased bodily vigor.

In undertaking to use these mental and spiritual aids for the gaining and maintenance of sound health, we shall in no wise advance the cause by any sort of pretense or make-believe. We have all heard companies of well-fed, well-dressed people, sitting easily on cushioned seats, behind stained glass windows, their minds considerably befogged by persist-

ent attempts to believe what their common sense told them was not true, uttering some such confession of faith as this: "There is no reality in sin, sickness, disease, poverty or death. All is God and all is good."

It is an economical view to take of the matter. If there is no such thing as poverty or sickness, then, naturally, we are not called upon to give money to maintain homes, hospitals, relief societies or associated charities. But it is "a false claim" which is leading scores of confused, indiscriminating people to become complacent, self-centered, morally indifferent to the needs about them.

Sin is a fact! Young men not out of their teens take pieces of gas-pipe and beat the brains out of helpless victims in order to rob them. Crime is a fact! Men who stand erect upon two feet, but in all other respects show themselves lower than the four-footed animals, perpetrate their crimes against the honor and purity of young womanhood. Pov-

erty is a fact! It is a hard, bitter, unyielding fact, showing itself the relentless enemy of the bodily, intellectual and moral well-being of those who suffer under its heel. We cannot scare it away with big unmeaning words, nor by silly pretense that it does not exist. It can only be relieved by generous, intelligent, persistent service. Disease and death are perpetually recurring facts, bringing sorrow in their train to the homes of those who hold the fantastic theories as well as to those who trust the evidence of their five senses. We cannot dispose of the tribulation of the world by vague talk about there being no reality to it. There must be a fearless facing of the facts of experience as they are, coupled with a reasonable reliance upon those form of help which have often been neglected because they were unseen.

With that open-eyed honesty, which shuns nothing and hides nothing, let men take these gospel ingredients, right thoughts, high expect-

tations, firm resolution, faith in God, and employ them in the interests of a more complete and abiding state of health. Mix them together, shake them well, use them freely! You need not measure them out narrowly with a drop tube or a teaspoon; there is nothing in them which will hurt you; take as much of them as you can hold. They will do you good.

They are not offered, wholesome though they are, as a panacea for all the ills of human flesh. We cannot, even with these aids, banish all suffering, disease and death. One whose right thoughts, high expectations, firm resolution and faith in God transcended anything we can attain in this present world, suffered. "He learned obedience," the record says, "by the things that he suffered." If any enthusiast in his presence had claimed that there was "no reality in sin, sickness, disease or death," He would have regarded such an one as not altogether in his right mind. When wicked men drove nails through his feet and

hands, and pierced his side with a spear, He suffered and died.

In like manner, if any one is overtaken by cruel accident, or loaded down with more work and care than he has strength to bear, he will suffer. The time will come when we shall all suffer and die. When we have done our best living under present conditions, in crowded cities, with the water and food supply often contaminated, with the air we breathe becoming sometimes the agent of disease rather than of health, a certain amount of sickness is inevitable. Reduce the volume of it by wise sanitation and by taking all personal precautions possible, a certain percentage of people will yet be ill at some time during the year.

Even that which is best in us sometimes becomes the occasion of a depleted vitality. The father's unselfish ambition for the well-being of his children, for their education, or their social standing, coupled with his desire to start them in life on a better footing than that which

he enjoyed, carries him into an amount of overwork which may mean a breakdown. Many a mother suffers from ill-health because she gave so freely from her own store of vitality to her children. The sympathetic nature of many another, in the face of the struggles of those who are dear, yields itself so unreservedly to them as to lower its own vitality. Let men do their best, it still remains true that a considerable section of the whole creation will groan and travail in pain at certain stages of its career.

There are offsets and compensations standing over against these ills. If you had eyes to see, ears to hear, and a heart to understand, you got something of value out of your last illness. It did not simply bring you the customary feeling of resentment coupled with a huge doctor's bill. It did not let you go until it had blessed you. It brought you what the Psalmist pictured, an enrichment of being—"Thou hast enlarged me when I was in distress."

When any one is called to lie upon a bed of pain for months, or to spend tiresome weeks in a hospital or to lie awake through the lonely nights and hear the clock strike the weary hours when sleep is denied, he may, if he will, transmute all this into higher qualities of mind and heart. He may come to the point where his sympathies go out as they never did before to the whole army of patient sufferers; he may learn to think with added tenderness of those who in their time of pain lack the comfort and alleviation he enjoys; he may enter into a new appreciation of the faithful, unselfish heroism of the poor who aid each other in their times of trial; he may so pass through that period of distress as to be enlarged in his whole attitude toward the ills of the world.

When we move along prosperously and joyously, able to eat three meals a day and sleep eight hours every night, able to take the car for the place of business at the usual hour each morning with never an interruption, and to do our full share of the world's work rejoicing

in the chance to do it, we may fancy that this flesh which walls about our life is brass impregnable. We may grow callous and careless touching those lives which are struggling against heavier odds than ours, those lives which sometimes go down in physical defeat.

If any man's heart is becoming small, tight and hard by this round and round of pleasant experience, it may be that there is no other way for his sympathies to be brought back to a more abundant life than for him to travel the way of distress himself. Whether this is the only way or not, it is one way; many a man comes through such an ordeal to walk a bit more slowly for the rest of his days but with added sympathy for all his fellows. When he looks down into his own heart he says with gratitude,—“The Lord enlarged me when I was in distress.”

But having made room for that illness which is apparently unavoidable, and having indicated a certain high office it may perform

in moral growth, I would strongly insist that it is not only the part of expediency but morally imperative for every one to do all that lies in his power to be well, steadily and joyously well. It is part of our Christian duty so to obey God's laws of health, which are as sacred as if He had actually uttered them from Sinai, so to order our habits with reference to the maintenance of a high degree of effectiveness, so to utilize all means, material and spiritual, which make for soundness, that we shall be up to the mark in physical health.

The location of that tree of life, whose leaves were for the healing of the nations, was significant,—it stood “in the middle of the street.” It grew and flourished, offering its gracious and accessible ministry, in the center of a city whose walls were great and high. The tree of healing was not remote from the common life, only to be found in some far-away garden to which none but the privileged might go. It was not shut away in some sa-

cred enclosure where only the chosen few were admitted. It grew in the middle of the street, accessible to all, as a part of the common environment.

Busy men and women need not make long pilgrimages to distant shrines; they need not go apart into mystical, occult sects; they are not required to use prescribed formulas of speech, which no one quite understands, in order to avail themselves of this help. Right here, where we are carrying on the work of ordinary life, where we are using our common sense in our daily duties, we find this "tree of life" with healing in its leaves, growing in the midst of the crowded street.

If any one will take those leaves and use them habitually it will be good for the body as well as for the soul. He cannot use them with the highest effectiveness until his moral purposes are right. The fact that God is a Being of holy love makes it plain that his total helpfulness can only be secured where

there is a spirit of holy love to invoke and receive that aid. If any man, therefore, would undertake to use the leaves of the tree for the healing of his ills, he will in that very effort be led to eat also of the fruit of the tree which will give him life everlasting.

VIII

THE CHURCH AND DISEASE

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THE New Testament does not, after the manner of some, speak about "saving souls." It recognizes the fact that all the souls we know anything about have the cheerful habit of living in bodies. It speaks always of saving men. "The Son of Man is not come to destroy men's lives but to save them." "The Son of Man is come to seek and to save that which is lost"—health, peace, purity, happiness, whatever has been lost out of the life.

The leading apostle of the Christian faith expressed his purpose habitually in such terms as these: "I pray God that your whole spirit, soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ." "I beseech you, therefore, by the mercies of

God, that ye present your bodies a living"—not a dying or a diseased, if it lies within your power to avert it—"a living sacrifice, holy and acceptable unto God, which is your reasonable service." In one of the letters accredited to the beloved disciple, we find the good wishes of the writer expressed in this cordial, inclusive fashion: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." He desired that the material and physical well-being of his friend might be commensurate with his moral and spiritual advance.

It is for the church, standing as the leader and interpreter of this unfolding Christian civilization, to face this larger responsibility. In these days society is demanding a fuller and more vital application of the Gospel of Christ than the one which satisfied certain other generations. The lives of men caught in the grip of some vicious habit—it may be mental, certain fixed ideas, fears, obsessions,

despondencies; it may be physical, the use of some drug or stimulant or other indulgence which makes against sound health; it may be moral, a tendency or a disposition in the presence of which the will has gone lame—are crying out for deliverance. It is for organized religion to make an effective reply to this widespread appeal.

In the preceding chapters I have had occasion to speak of several phases of this popular interest and this insistent demand. I have spoken sometimes in hearty approval and sometimes in frank and friendly criticism. In this last chapter I wish to ask what should be the general attitude of the Christian church toward the whole great problem of physical disease. That it should be one of intelligent sympathy goes without saying. The Christian church or the Christian man lacking that high quality is not worthy to be called Christian. But in its concrete efforts what can the church do for the health of the community?

It can aid mightily by helping to safeguard the health of the community from the inroads of disease. We live in a land ruled by public opinion. This public opinion finds expression to some extent in law, but still more in the habits and customs of the people. Where this public opinion is intelligent, resolute and conscientious it becomes a tremendous power for good. The church can aid in forming that body of opinion which in our land is the uncrowned king. It speaks from its pulpits on every Sunday; it lays its message through papers, magazines and books before the eyes of thoughtful people every week; in its various schools it utters its word to the growing minds of the youth of the land throughout the year.

Now if its main utterance has to do not simply with the forms and ceremonies of worship, and not simply with the doctrines contained in the creed or with those benevolent and missionary enterprises in which it is directly engaged, but also with the housing of the people

in sanitary dwellings, with the making of the conditions of employment in factories and mines safe and healthful, with the instruction of the children in those habits of life which will be for their physical as well as for their moral soundness—in a word, if the church speaks habitually of all the more vital interests which belong to well-being, you can see at once that it may sustain a helpful relation to the public health.

Take the matter of sanitary tenements! In the city of Glasgow some years ago it was found that the death rate in a certain quarter was altogether too high. When the fact had been ascertained by competent surveys that this high death rate was due to unsanitary housing, there was an outcry from the churches, from the board of health and from the daily papers. The municipal authorities were induced to demolish those houses at public expense and to build sanitary tenements. As a result of that one act, the death rate in

that district went down from fifty-five per thousand to fourteen.

It is for the church to urge upon all its members the duty of interesting themselves actively in that important concern. It was a terrible scandal upon the cause of Christ some years ago when it was brought out that Trinity Church, New York, owned, maintained and derived a handsome revenue from certain tenements in which human beings should not have been permitted to live. That mighty church, the wealthiest in the land, was assailed in words that stung, and it ought to have been assailed. The rebuke was accepted and under the leadership of its rector, the church officials cleaned up the tenements.

It is an open reproach when Christian people worshipping God in the beauty of holiness own and rent houses which are plainly unsanitary. Murder is murder, whether the one responsible for it kills his man with an axe in five minutes or with an unsanitary tenement in five

years. The One who said, "Thou shalt not kill," views any purpose or action which is hostile to the life, the health or the happiness of another, as murderous. It is for the church to safeguard the health of the people by aiding in this movement for sanitary dwellings in all our cities.

In the honorable war now being waged against tuberculosis, the Great White Plague of modern times, the Church of Christ has its chance for usefulness. Read the reports of the Anti-Tuberculosis League if you would know what a scourge it has become! Well-nigh a hundred thousand people in the United States alone die from it every year. If the present death rate were not reduced by wise measures, out of the one hundred and ten millions of people constituting our present population about five millions of them would die from tuberculosis.

The germ of that dread disease is killed by sunlight. It lives but a short time anywhere

in the open air, but it can live for months in the dark places in the house. In a certain ward near the Battery in New York fourteen times as many people per thousand died in a recent year from tuberculosis as in a ward adjoining Central Park. It takes its toll from the rich but it takes a still more terrible toll from the ill-fed, ill-housed poor. The church can ally itself strongly with the municipal and state boards of health in spreading intelligence, in awakening interest and in stiffening the public will to fight this dread disease. It is a preventable disease, and it lies within the power of medical science backed up by the wise and persistent co-operation of the people to stamp it out. The individual standing alone finds himself helpless, but the aroused community becomes mighty in its advance. The church of Christ caring for the bodies as well as for the souls of the people can show itself a valiant leader in this splendid task.

Take the matter of sickness among the

poor! Sickness is a grievous experience anywhere, but sickness and poverty together become a terrible combination. Where a woman or a child is sick in a tenement, the crowded conditions, the odors, the heat or the cold, all make illness more distressing and recovery more difficult.

It was an accurate picture which Robert Hunter painted in his book on "Poverty." He gave so much time and interest to the lower East Side of New York, that he could speak not as a scribe but as one having authority. "In the home of the rich a child lies burning up with fever, but the whole night through doctors, nurses and servants, with a thousand appliances, are making every effort to ease and comfort that little life and lift it back to health. At the same hour in the big tenement a light burns the whole night through, and some weary workingman with his patient wife is watching every movement and listening for every breath of a hot and restless little one.

At daybreak the man must go to his work to earn bread for them all. He kisses the feverish lips. It may be for the last time (he does not know), but all day long his heart is heavy and anxious. And through the day that mother with her heartstrings wrung by anguish carries on her unequal fight against disease."

It is for the church to enlarge the scope of its benevolence and aid in providing district nurses in all the poorer parts of our cities to come in as effective allies to those forces which make for health. It is a work which should be done at public expense. We provide firemen and policemen as the allies of the people in their fight against conflagration and crime; it would be equally fitting to provide district nurses to aid the poorer people in their heartbreaking struggle against the ravages of disease. In the meantime, until public opinion shall make this general provision for the needy in every city, the stronger churches might well

have district nurses on their regular staff of workers, that they might the better fulfill their duty to the bodies as well as the souls of men.

Take the matter of safeguarding the health of the children by wise inspection in the public schools! In a city where I lived for fifteen years we succeeded some years ago in having established a "Department of Health and Sanitation" under the direction of a physician who was formerly at the head of the State Board of Health. He found, according to his first published report, that from two to twenty per cent of the children in the public schools were defective. Enlarged tonsils, adenoids, defective nasal breathing, decayed teeth affecting mastication and the assimilation of food, astigmatism making the vision imperfect—these were samples of the handicaps under which many of the little people were trying to do their work. When the lessons were not learned it did not always mean a lack of interest or mental dullness. When there was

disobedience to the rules, it did not always indicate a wayward disposition on the part of the boys and girls. The fault may have arisen mainly from physical conditions for which the children were not responsible.

It is for public sentiment to put its strong endorsement upon that form of effort which aims at better sanitary conditions and more effective hygienic measures, standing ready to support it with the necessary funds. It is for our Christian civilization to stretch forth a long, strong arm around the child in that home where these deficiencies might be overlooked by uninstructed, over-burdened parents, thus giving each child born into the world the fullest possible chance to be, to do, and to grow. I name these as samples of the lines of usefulness which lie open to the Christian Church in the effective interest it may show in the health of the people.

The church can also render service in helping to inspire those civic and communal activi-

ties which make for health. The One who spoke from Sinai saying, "Six days shalt thou labor and do all thy work, but the seventh day thou shalt rest, thou and thy manservant and thy maidservant as well as thou," is not indifferent to the physical well-being of the people. That august command was uttered quite as much for the bearing it would have upon sound health and physical efficiency as for the value it would have in promoting a spirit of reverence and of moral aspiration.

The One who said in thoughtful, tender sympathy, "Come unto me all ye that labor and are heavy laden and I will give you rest," felt a keen interest in the tired muscles and the fretted nerves as well as in the moral natures of the people. The church which undertakes to worship the One and to follow the Other cannot be indifferent to these vital interests. It ought to be possible for every church, by the effective interest it shows in the total well-being of the people and by

the way it inspires its members to enter upon these forms of service, to say to the entire community, "I wish that thou mayest prosper and be in health even as thy soul prospereth."

In the second place, the church can ally itself with those forces which make directly for physical soundness. I referred to the fact that the death rate from tuberculosis in a certain ward on the lower East Side of New York was once fourteen times as great as in a ward fronting on Central Park. There was, of course, in the homes in these two wards, a vast difference in the food and the clothing of the people, but the Park itself with its open spaces, its trees and its grass, its clear sky and its purer air, was a means of health and a means of grace. Every park and every playground in the crowded city is ordained of God to aid in the fulfillment of the beneficent purpose expressed in that inspired wish for our good health. It is a narrow, grudging, unchristian attitude which votes against appro-

priations or bonds to provide these breathing places, these gracious ministries to health in all our cities. All honor to those public-spirited officials who are leading the way in the work of extending the park systems for the boys and girls! Future generations will rise up and call the results they accomplished blessed.

The general health of the people is one of the main assets of any nation. This fact was recognized by President Roosevelt when he appointed Professor Irving Fisher of the Department of Economics in Yale University to tabulate facts and to make a competent report on our national vitality. This report makes any thoughtful man somber and then causes his heart to leap as he thinks of the possibilities there suggested. In the sixteenth century in Europe the average length of life was between sixteen and eighteen years—now it is between forty and fifty. The rate of increase in the average length of life in the eighteenth century, when hygienic and sanitary measures

were little understood, was at the rate of four years per century—during the last half of the nineteenth century, when so much intelligent attention was given to these matters, the rate of increase became nine years to the century.

In the seventeenth century in London the annual death rate was fifty per thousand—now it is fifteen. The city of Vienna in one hundred years reduced her death rate from sixty to twenty-three by wise sanitation. In Boston the death rate in 1700 was thirty-four per thousand—now it is less than eighteen. In Sweden where they have the Ling system and the Swedish movements for the physical training of children in the public schools more highly developed than in any country in the world, we find that the average length of life is fifty for men and fifty-three for women—the highest in the world. In India, which has the least of all this, the average length of life is twenty-three for men and twenty-four for women. In the Scandinavian countries the death rate is

thirteen per thousand, while in India it is forty-two. Make all necessary allowance for the difference in climate in Sweden and in India, the splendid fact still stands that physical instruction and scientific sanitation roll up a magnificent result in the health and physical endurance of the people.

How splendid are all these gains! What a saving in earning power as well as in the avoidance of the gruesome volume of personal bereavement where women are being widowed and children left as orphans by the untimely deaths of their natural providers! As a result of his investigations as an economist, aided by the boards of health in this and in other countries, it is the sober judgment of Irving Fisher that clean streets, clean food, clean water, clean milk and clean air would so reduce the volume of preventable disease as to result in the saving of one thousand millions of dollars annually to this land of ours.

And Dr. Reid of Cincinnati, basing his es-

timate upon the investigations of this economist, believes that, by following the perfectly feasible suggestions outlined in that report, "we could in seven years save enough of that avoidable waste in human life reckoned in terms of its earning power and in the potential earning capacity which is unnecessarily cut off to pay for the Panama Canal, duplicate our army and navy, double our merchant marine, deepen all our inland waterways, pay off the national debt and have enough left to put a surplus balance in the treasury of five hundred millions of dollars." And these are the figures not of some Fourth of July orator or of some sentimentalist, but of a trained economist and of physicians connected with the State and municipal boards of health!

I have stated the possible saving only in terms of financial gain through the prevention of avoidable disease. If we should undertake to state the possible gain in general well-being by the avoidance of bereavement and by the

wiping away of the tears from many eyes now dimmed because of the untimely death of those they loved, if we should estimate the beneficent results in avoiding that stern struggle to which many women and children have been doomed because of those avoidable deaths, we should need to send out for some professor of higher mathematics who understands the fourth dimension and the more august methods of notation practiced by the Germans in determining the value of gold dollars in terms of "marks" to read off the final figures as to the resultant gain in human well-being.

The church can aid in preventing the depletion of the best resources of the nation through child labor. It can insist that men shall not be doomed to work in unsanitary mines or factories; competent and fearless Federal inspection backed up by a resolute public opinion will prevent all that. It can insist that prospective or nursing mothers shall not be sent into the mill or the factory to stand all day at the looms

to the permanent detriment of two generations of human lives. It can ally itself openly and actively with all those agencies and movements which have to do with physical well-being as well as with intelligence and good morals.

There ought to be in our Christian civilization "a gate of the Temple called Beautiful" where Christian sentiment and Christian energy are taking the lame by the hand and setting them on their feet. It would increase the number of those who enter the temple, "walking and leaping and praising God," if the church should show a more active, intelligent interest in this present, visible, everyday life of the people.

The church can also, in ways appropriate, render a perpetual ministry to the health of the individual. It would take a wise man to determine how much of the present volume of disease, organic and functional, is due in the last analysis to the rapid increase of nervous disorders. The mad rush for wealth, the overdone social dissipation of our day, the restless

desire for change, the tendency of many to become "amusement-mad and dance-crazy," the pace which is all too sharp for any of us, the widespread use of stimulants and narcotics in alarming amounts and the consequent lack of self-control,—all these serve to roll up a frightful array of nervous disorders. These disorders in turn react upon all the vital processes of digestion, assimilation, circulation and elimination in a way that undermines the public health.

We have a growing amount of hysteria as seen in exaggerated emotional displays, in the morbid desire for sympathy, in the craving for excitement or for admiration, and in the unconscious simulation of certain diseases where the symptoms are such as would deceive any one except an expert diagnostician. We have a vast amount of melancholy, nervous depression, neurasthenia, moral despondency, and tendency to suicide. Look into the faces of the people one meets on any busy street when they are unconscious that they are being observed!

In what a discouraging percentage of them do we find an absence of that good cheer, kindness and hopefulness which ought to clothe the human face as with a garment.

Just there the church has its opportunity. If it never took a pill in its hand nor undertook to hold any sort of clinic, it could still accomplish a mighty work in urging upon the people better habits of life and in establishing deep within their hearts a saner and a sweeter spirit. It is for the church so to instruct the people that they may have poise and balance, a sense of proportion and a finer quality of moderation. It is for the church to preach and to practice serenity, cheerfulness, hopefulness. It is for the church to insist upon the supremacy of the spirit and the transcendent value of those interests which are altogether beyond the reach of accident or disease.

The church can also interpret the meaning of suffering, so that the burdened and the disappointed will not feel that it is all the work

of the devil or some mere chance or the blind result of mechanism in which we are caught and held. They will be brought to see that suffering has higher and finer offices in human experience.

The church can steadily lift the people out of themselves into the service of those larger interests which make life normal. Not all the chronic invalidism in the world is due to an intensely selfish nature within, but a great deal of it is due to just that. Those persons who continue to dwell in their griefs, their troubles, and their disappointments, when the time has arrived for an advance, are in countless cases made ill by thus flying in the face of a law as universal and as powerful as the law of gravitation. The necessity which comes for meeting new obligations, adjusting ourselves to changed conditions, doing our duty again on unwonted fields, if met and discharged, becomes a means of grace and of health; refused, it works untold ill. It is for the Christian church to make that

plain and to aid in fortifying the will which has gone lame, so that it will take up its load and walk on, head up, eyes front, intent upon victory.

There is no royal road, no short cut to health, either by taking something out of a bottle or by purchased manipulations. There is no short cut by juggling with mystic phrases or by trying to stand on one's head through an insistence that one shall believe what his common sense tells him is incredible. All those curious cults to the contrary notwithstanding, there is no such short cut to human well-being. It has to be worked out according to law, and the best results are attained where the work is done intelligently, systematically, and in serene reliance upon the great fact that God is working within us to accomplish his good pleasure. It is the office of the church to make this clear; to teach the people to assert, not by jumps and jerks, but by the steady thrust of their own truest aspiration, the full potentiality of their

natures in the name and by the help of the God who loves them.

The very worship and service of the church can be made, and should be made, a means of health. It can be used to develop interior courage and high resolve. It can be made an opportunity for the influx of that larger supply of vitality from the great reservoir of spiritual energy so that "as the day, so shall our strength be"—the presence of energy from within meeting and balancing the pressure of obligation from without.

It is a well-known fact that certain emotions have an expansive and liberating, as well as a steadying and strengthening effect upon the entire body. Every one has had these experiences when participating in some nobly conducted religious service. The church by the whole appeal of its worship and instruction, by its power in moral renewal and in spiritual uplift, can steadily induce those states of feeling and attitudes of soul which make for health.

If one will study closely the relation of worship and aspiration, reflection and meditation, to nervous poise and stability, he will understand how fruitful this line of effort may be made. It is the doctrine of modern philosophy that God is immanent as well as transcendent, immanent in all these forms of life; and that He is finding a growing and maturing expression of his beneficent power and purpose in their advance. In the words of Josiah Royce of Harvard, "God wins perfection through expressing himself in the finite life and triumphing over and through its very finitude. God means to express himself by winning us, through the very triumph over evil, to unity with the perfect life; and therefore our fulfillment like our existence is due to the triumph of God himself."

All this is but a far-off echo of that divine word of the Master,—“In this world ye shall have tribulation; but be of good cheer, I have overcome!” By virtue of this victory, first

vicarious, then representative, then becoming individually effective through personal appropriation, we win our own victories. Life becomes a "continuous divine communication." It is the high office of worship and aspiration, of meditation and reflection, to keep wide open the arteries of the soul for the divine influx to the end that men may be lifted into the joy and efficiency of that more abundant life to which we are called.

It was not the pastor of a church, nor a learned theologian in some seminary, but the leading psychologist of America in our oldest and greatest university who said, "The sovereign cure for worry is religious faith. The tossing billows on the fretful surface of the ocean leave the deep places undisturbed. And to him who has a hold on the vaster and more permanent realities the hourly vicissitudes of his personal destiny seem relatively insignificant." If anyone would gain that poise and steadiness, that serenity and peace, which make for health

twenty-four hours in the day, he can best accomplish it, according to William James, by a personal, vital religious faith, making these mighty truths, these infinite sources of help, his own by daily utilization.

I long to see in the Christian church a fuller measure of that warmth and vigor, that gladness and spontaneity which belonged to early Christianity in its combined ministry to the bodies and to the souls of men. If it can only "discern the signs of the times" and follow intelligently "the leading of the Spirit," I believe it lies within the power of the church of the twentieth century to achieve that high end.

It is a pathetic and a significant scene which stands recorded in the first gospel. There at the top of the Mount, Jesus was at prayer. His devotion reached that level of intensity where his face shone like the sun. The three disciples who accompanied Him felt that they were enjoying heavenly companionships. Down at the foot of the Mount the other disciples

were trying to restore a nervously disordered boy, brought to them by an agonized father in the hope of securing relief. And the sad fact was, they were failing in their attempt.

Jesus came down the side of the mountain and joined his efforts to theirs, and the child was restored. "Why could not *we* cast him out?" the disciples said in self-reproach. "It was because of your unbelief," Jesus replied. They had been living for that hour apart from Him in the attitude of unbelief touching those forms of energy which are invisible but mighty through God to the pulling down of strongholds.

It may easily be that the church at the foot of the mountain to-day has fallen too much into the habit of living apart from Him, too much into the attitude of unbelief touching the nobler, fuller service it might render to human need. If this is in any measure true, there must come a fresh return to Christ in a more complete consecration of ability, in a fuller recog-

nition of the gracious content of his message, and in the more active exercise of a loving trust. Then we, too, may accomplish our dream and restore in glorious measure that warmth and vigor, that gladness and spontaneity of early Christianity, when the lame man "at the gate of the Temple called Beautiful" was set upon his feet, when the ills of many were relieved, when all the burdened people heard, each in his own tongue, the message of Eternal Life.

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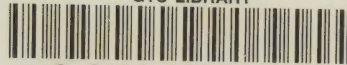
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